

*Seventeen Years of Christian Service*

# CHURCH MANAGEMENT



THE CHAPEL  
Lake Placid Club, New York

SEPTEMBER  
1941

VOLUME XVII  
NUMBER ELEVEN

## A

Abingdon-Cokesbury Press	745, Back Cover
All Church Supply Co.	753
American Seating Co.	710
American Sunday School Union	746
Arrow Letter Service	754
Ashtabula Sign Co.	743
Austin Organs, Inc.	754

## B

Baptista Film Laboratory, C. O.	753
Bond Slide Co.	751
Broadman Press	756

## C

Central University	754
Chicago Theological Seminary	735
Christian Publications, Inc.	756
Church Attendance, Inc.	751
Church Management	751, 759
Church World Press, Inc.	741
Clark Co., Inc., W. L.	746
Collegiate Cap & Gown Co.	756
Cotrell & Leonard	757
Cox Sons & Vining, Inc.	758
Cuthbertson, J. Theodore	758

## D

Deagan, Inc., J. C.	735
De Long and De Long	748
De Moulin Bros. & Co.	754, 763
Dry Hotels	760

## E

Everett Piano Co.	Third Cover
-------------------	-------------

## G

Garrod Co., J.	736
Good, Inc., Carroll	756
Goodenough & Woglom Co.	755
Gospel Pencil Co.	761
Griffith, Havard	763

## H

Hammond Publishing Co., The	751
Harper & Brothers	747
Heyer Corporation	757
Hope Publishing Co.	762

## I

Ideal Pictures Corp.	743
Individual Communion Service Co.	759
International Typewriter Exchange	753

## K

Kaufmann, Inc., Ernst	730
Henry Keck Stained Glass Studio	754
Kundtz Co., The Theodor	736

## L

Lamb Studios, The J. & R.	763
---------------------------	-----

## M

Malz, C. M.—Windowphanie Co.	758
Manitowoc Church Furniture Co.	763

(Turn to third cover)

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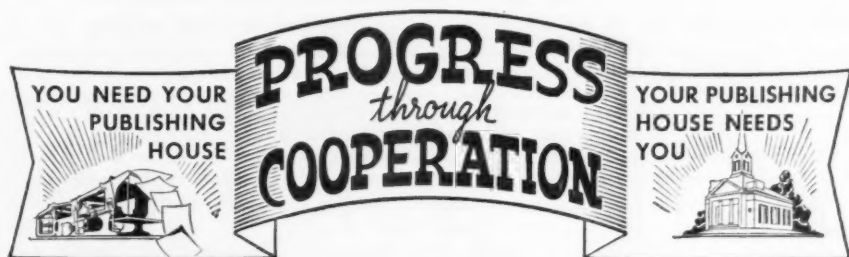
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## TABLE of CONTENTS

### SEPTEMBER, 1941

	Page
<b>Church Administration</b>	
What's Ahead for the Churches? A Panel Discussion by Frank Fitt, Herbert M. Hansen, Ivan H. Hagedorn, Gustav A. Papperman and C. Walton Marteney.....	712
Getting the Most From Your Bulletin Board—William Robert Catton .....	719
Proclaiming the Gospel—Richard K. Morton.....	723
Myrtle Token for New Members.....	725
World Wide Communion.....	729
Seeking the Absentee Member—Nat G. Barnhart.....	738
When Congregations Split—Arthur L. H. Street.....	754
Help Wanted .....	759
<b>War and National Defense</b>	
A Protestant Church in a Refugee Camp.....	730
Labor Sunday Message.....	736
Prayer for Our Sons in Service—John F. Fedders.....	739
Americanism Each Sunday.....	741
Why Labor Backs Democracy—Ruth Taylor.....	742
Clergymen Support Harry Bridges.....	749
Tax on Musical Instruments.....	756
Confessions of a Penitent Pacifist—E. L. Allen.....	758
<b>The Preacher</b>	
Concerning the Introduction—Lewis H. Chrisman.....	717
Calling on the Sick—E. P. Thorne.....	721
Leslie Dixon Weatherhead—Norman D. Hope.....	724
Marriages Not Made in Church—Joseph Martin Dawson.....	740
Ministerial Oddities—Thomas H. Warner.....	757
<b>The Minister's Wife and Women's Work</b>	
One Clear Call—Agnes Howell Montgomery.....	721
The Devotional Exercises—C. Walton Marteney.....	732
<b>Religious Education</b>	
Introducing the Children to the Church—Jean Louise Smith .....	734
<b>Homiletic Material</b>	
Sentence Sermons—Earl Riney.....	710
Sermon Scrap Book—Paul F. Boller.....	750, 751
A Service for the Anonymous.....	760
A Larger View of Life—R. Wragge Morley.....	761
Illustrative Diamonds .....	751, 753
Quotable Verse .....	720, 737
<b>The Changing World</b>	
Religion in Cartoon.....	713
Old Man of the Mountain.....	715
Overcomes Natural Handicap.....	720
The Lindbergh Window.....	720
Lake Placid Country Club.....	742
<b>Books</b>	
Reviews of Current Books.....	744, 745, 746, 747, 748
<b>Readers' Comments</b>	
They Say .....	752
Editorials—Post Vacation Orientation—Who Shall Support the Conscientious Objector?.....	711, 770

### THE EDITOR'S DRAWER



#### Closed Churches in the Summer

The adding of years to my life has not decreased the anxiety with which I note closed churches during the summer season. Somehow it is difficult to reconcile the thought of an all-conquering and powerful church which can shape the destiny of nations with the local societies which have no message for their people during the summer months.

The summer of 1941 has made the contrast even more effective. Shops and factories have been running night and day; business executives have been forced to cancel their own leaves and holidays; yet I drove by five Protestant churches before I could find one which was open for worship on a Sunday morning.

Church convocations insist that the church is vitally necessary for the world but the local organizations do not seem to think that it is at all important that they keep the fires of the gospel burning during the vacation months.

William H. Leach.



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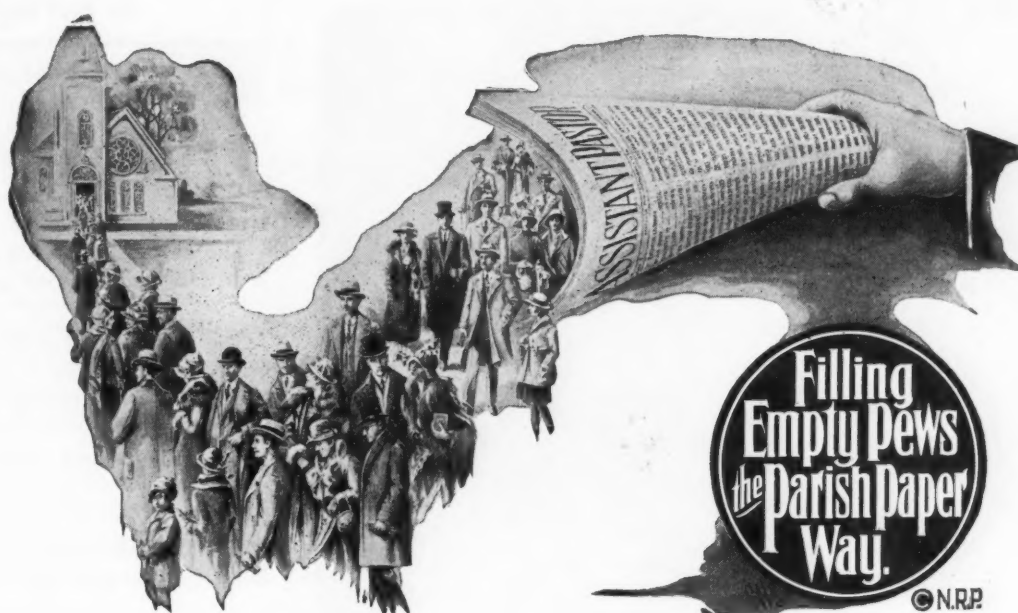
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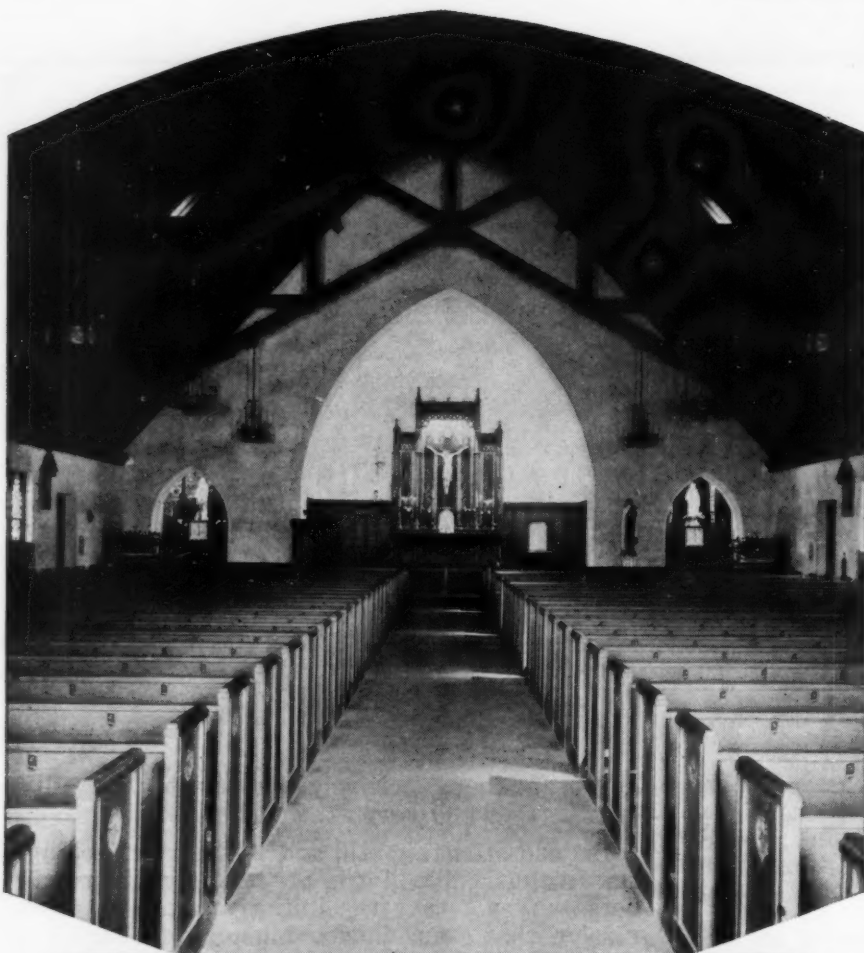
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### Selected Short Sermons

By Earl Riney

The secret of being tiresome is to tell everything.

\* \* \*

A fool and his money are some party.

\* \* \*

The hardest tumble a man can take is to fall over his own bluff.

\* \* \*

The final test of a gentleman is his respect and courtesy for those who can be of no possible service to him.

\* \* \*

Humdrum is not where you live but what you are.

\* \* \*

Compliments are like perfumes, to be inhaled, not swallowed.

\* \* \*

Defeat is not bitter if you do not swallow it.

\* \* \*

It does little good for a man to stop, look and listen unless he thinks.

\* \* \*

It takes two to make up after a quarrel.

\* \* \*

There are two sides to every question in which we are not especially interested.

\* \* \*

You can read some people like a book, but you cannot shut them up as easily.

\* \* \*

The fool tells folks where to get off; the wise man helps men get back on.

\* \* \*

Health is the thing that makes you feel that now is the best time in the year.

\* \* \*

Of all the things you wear, your expression is the most important.

\* \* \*

The Bible promises no loaves for the loafer.

\* \* \*

Someone has said, "There is enough good in the worst of us to make an angel and enough bad in the best of us to make a devil."

\* \* \*

Few people have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.

\* \* \*

The glory of a man is his capacity to live intelligently.

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVII  
NUMBER 11  
SEPTEMBER, 1941

## *Post Vacation Orientation*

SINCE the annual directory has been a part of our publication program the editorial pen has had a long summer vacation. The editorials skip from the June to the September issue. The June editorials are written in early May; the September ones in early August. So many things have been happening in these weeks that it has seemed wise to attempt to summarize important events.

The greatest, of course, is the Russian-German war. No one dreamed that this war would occur at the time our June issue was published. Then, we might have anticipated that Russia would be fighting with Germany. The Russian resistance has proven stronger than expected. If she can hold out some weeks longer the United States may be spared active participation in the war. If not, our entrance is inevitable.

The support of Russia has brought certain moral problems. The writer has always had more sympathy for Communistic Russia than Nazi Germany. You can't say much for atheistic communism as practiced there. But Russia is a nation rising out of the depths of darkness. In this climb one is led to look for excesses and exaggerations. Germany, on the other hand, is a nation of culture. Its submission to Nazism represents a retrogression. Nazism is not the wave of the future but a storm at sea.

In the United States during the past three months isolationism has been spending its last ounce of strength. It is weaker today than in May. In the religious circles there has been a bogging down of pacifism and an increase in realism. During the early summer there was an effort made by a ministerial group to promote a series of mass meetings under the caption of "The Churchman's Campaign for Peace Through Mediation." It probably was the last gasp of religious isolationism. In several communities where the meetings were held reports

indicate good attendance but little influence. In Cleveland, for obvious reasons, a local committee repudiated the leadership of the national group and held its own meeting. Though the meeting was addressed by Dr. Fosdick both through the public press and from the platform the committee in charge denied any connection with the Churchmen's Campaign for Peace and Mediation. This would indicate the lack of enthusiasm for the national effort.

In July, *The Living Church*, organ of the Protestant Episcopal Church, published the results of a questionnaire to the 6,000 clergymen in that body. Seventy-nine per cent of those who replied to a question regarding American entry into the war favored such a movement if necessary to defeat Germany. The number who recorded themselves as pacifists was so small as to reveal that that subject is hardly an issue with Episcopalians.

The camps for conscientious objectors have gone forward. To date, nineteen civilian service camps have been established. Twelve hundred conscientious objectors are in the camps and some 600 more have been registered. They come from 86 different religious bodies. The camps are chiefly administered by the American Friends Service Committee, the Brethren Service Committee, the Mennonite Central Committee and the Catholic Association of Conscientious Objectors.

Writers in the panel discussion in this issue point out some of the problems which the churches confront. I am not in agreement with the writers in all places. I would sum up by saying that theology is moving to a conservative position. The tendency is not to revivalistic or Biblical fundamentalism but rather to the historic theologies of Calvin and Luther, colored by Brunner and Barth. While philanthropic institutions are going to find the financial going difficult I believe that the local churches which have been organized on the basis of every member giving will see increases in their

(Turn to page 770)

## What's Ahead for the Churches?

*In this issue "Church Management" introduces to the printed page the popular panel discussion idea. Instead of one extended article a half dozen men are asked to briefly discuss the subject. We plan to use the panel discussions in alternating issues, the issue in between may be used for comments "from the floor." The next subject for panel discussion will be: "How may the church assist the world to a just and lasting peace?" It will appear in the November issue. Names of participants will be announced next month. Dr. Thomas S. Brock was prevented by illness from taking the part assigned in this month's panel.*

### Frank Fitt Says:\*

**M**Y good friend, the editor, has asked me to write on what I see ahead for Protestant churches in the United States. He has made a difficult demand. In these days of very rapid change and appalling calamity it is not easy to be a prophet. Nevertheless, on the basis of recent events and present tendencies in this country, I will make three assertions applying to our churches over the next decade and probably over the next generation. The first deals with their support, the second with their program and the third with their message.

**The pastors and lay officials of our churches must be prepared for severely reduced financial budgets.**

That may seem a curious assertion when the United States is entering swiftly upon an industrial boom in its defense program. If the national income is going up will not the income of the local church also go up? In certain instances, particularly in the industrial areas, a few churches may share in the prosperity for a time. The present boom cannot continue indefinitely and the longer it lasts the worse will be the depression which follows it. If wages are rising now the purchasing power of the dollar is declining. We must not forget that if a disastrous inflation is to be avoided we must have heavier and heavier taxation. Protestantism finds its strongest supporters among the white collar groups, the middle and upper class economically, the people who have practiced thrift and hard work and shown themselves capable of initiative and responsibility. Those groups are being penalized most heavily in economic terms under the New Deal and will not be able to offer financial support to their churches in the same degree as before. In addition, if the United States enters the war in a declared sense

as seems increasingly likely, the constituency of the churches will be lessened. I am not a pacifist in the strict sense and I admit that our active participation in the war may be a terrible national necessity, but I am under no illusion as to the consequent damage to the churches. War will not mean revival, but recession. For these reasons I believe that our Protestant churches can expect a severely lessened financial support for years to come. In some instances the loss will prove well nigh disastrous, especially in phases of our missionary effort.

**More than ever our Protestant churches must intensify their appeal and approach to all groups within the nation.**

This is the day of the redistribution of wealth, the day when the gap between the "haves" and the "have nots" is closing. Social and economic justice has been a fundamental policy of the New Deal. The unemployed have been fed and sheltered and put to work, the farmers have been subsidized and the industrial workers are receiving much larger wages and winning more and more control. A peaceful revolution has been overturning much in the American scene in the last dozen years and the process is very far from completion. Russia is a fearful example of what happens to the churches when they have neglected their mission to the underprivileged and the underprivileged rise to power. I do not mean to imply that there is an exact parallel in this country. Our revolution is peaceful rather than violent, gradual rather than sudden. Furthermore, our churches have not neglected the appeal and approach to the disinherited to such an extent that they are in danger of abolition when the disinherited come into power. Nevertheless, let the example of Christianity as expressed in the Russian Church be an example unto us. We must not let it happen here.

**Our pastors and people must witness,**

to the point of martyrdom, if necessary, to those truths of the gospel which protect both individual and society against the horror and paganism of totalitarianism.

Different periods in Christian history have brought out different doctrinal emphases of our gospel. I believe that the chief doctrinal emphasis of the immediate future in this country will be that of the freedom of the individual before his God and the high obligations of duty and morality attendant upon such a privilege of freedom. Such an emphasis is certain to come for two major reasons.

In the first place we have been in a moral tail-spin in the United States now for almost a generation and some of the events and policies of recent years have increased the velocity of our decline. The consequence is that as a people we are more bewildered in our thought, disunited in our purpose, and lower in our morale than at any time within our memory. We must have strong doctrine to save ourselves from further collapse of character.

In the second place it is only by such an emphasis upon freedom that we shall be able to thrust back the threat of our own national adaptation of totalitarianism. We are being warned today by men whose judgment we must respect that we may find it very difficult, perhaps impossible, to preserve our democratic inheritance in the United States. Certainly the tendency latterly has been toward a vast enlargement of the power and scope of government. As yet the result is not comparable—and let us hope never will be—to the tyranny and brutality of government in Russia, Italy and Germany. But at what point is this increase to stop? The Protestant churches must resist to the utmost any totalitarian tendency in the United States.

Let us find courage and inspiration in the words of the greatest leader of democratic and Christian values today, a leader who is blunt and honest and who carries the favor of no special class and who thinks and toils in terms of moral principle and the high obligations of his responsibility. I quote from a recent speech by Winston Churchill.

"Then it is we learn we are spirits—not animals—and that something is going on beyond space and time which, whether we like it or not, spells duty. . . . We need not bewail the fact that we have been called upon to face such solemn responsibilities. We may be proud and even rejoice amid our tribulations that we have been born at this cardinal time for so great an age, so splendid an opportunity for service here below."

\*Frank Fitt is the minister of The Grosse Pointe Memorial Church, Grosse Pointe Farms, Michigan.



## Herbert W. Hansen Says:\*

THE only thing that one can say today about the future is that it is absolutely unpredictable. The latest definition of an optimist is "a person who believes the future is uncertain." To try to write in June for publication in September on "What the Church Is Facing" is not an easy task. So many things can happen in a few hours these days and the fate of the world hangs in the balance!

Are there any changes in theology caused by world conditions?

We can say with some assurance that the trend toward "continental theology" or "realistic theology" or some modification of the way Barth, Brunner and other Europeans think, is very apt to continue. The fact that Reinhold Niebuhr was called upon to give the Gifford Lectures at the University of Edinburgh in 1939 is symptomatic of the way the theological winds are blowing. These are hard days for liberalism. It is easy to be pessimistic about human nature when the world is in chaos.

All of these types of new orthodoxy spring from the chaotic world of the last quarter of a century. In its inception this thinking was confined largely to Europe where it was born of post-war desperation. But now it is not only Europe which is in a state of utter disorder. We can expect that this kind of theological thinking will predominate in our world as long as it remains in its present confused state.

We shall be lucky if we get out of this without a resurgence of all sorts of bizarre theological thinking. Those of us who can remember the first World War know how the queer religious cults gained a great following in those years. We can expect a rebirth of the more fantastic types of pre-millennialism. We had it in the last war and if this war goes long enough we may expect it again. For the millennial hope is a phase of war-time thinking, as Dr. Shirley Jackson Case so well pointed out in his book, *The Millennial Hope*.

Will the preparations for war which are taking place influence preaching plans? Have you found any particular Bible selections suitable for preaching in days such as this?

Many men have found that the nearer war approaches, the farther they get away from it in their preaching. Others are preaching nothing but sermons which incite the United States to participate in the war. It is rumored that a most prominent minister in one of our great metropolitan communities has his resignation written out ready to present the day the United States enters the



LET'S PLAN AHEAD

Religious News Service

war, for he is a pacifist.

The Old Testament is certainly a militaristic document in spots and one can preach war from the Bible if he wants to. He can also preach peace if he wants to. Unless we go to war soon, we shall probably have all types of preaching. The war will be the dominating influence behind the preparation and delivery of sermons. Even if the minister scarcely mentions the war, it will be because he feels that is the best way of dealing with the problem.

What methods do you use to serve draftees and the families from which they come?

The church should keep in touch with its members in the military life. It should let the families of draftees know the church is interested in them. If the church is near encampments it should serve the people in military life in a spiritual and recreational way.

What is your observation as to the effect of general world conditions on church attendance? Has the influence of the minister gained or suffered?

Church attendance in the East is definitely better. People are not as complacent as they were a few years ago. Young married people who have been estranged from the church for a

decade are coming back. One of them said to me, "I'm afraid of what is going to happen; I'm looking for something to tie to."

The influence of the minister has gained, for men and women are looking to him for help in this emergency.

Is this situation going to change or are those of us who expect it to, unduly pessimistic? In the exhaustion and peace that follows this war the church may be deserted by great groups of disillusioned people as it was at the close of the first World War.

Most people do not realize how much the church lost in the decade between 1920 and 1930. Most of the boys who marched off to war from the churches never came back to the church. Their post-war life was spent in cynicism. They were flaming youth. "The beautiful and the damned" tried to live "this side of Paradise." They were considerably this side of it!

We may have ahead of us a period when people are going to lose not only their religion, but their idealism. Reports are already coming in that there is a moral and sexual let-down where men and women have been in actual combat. We ought to expect this, for war is the rule of irrationality, and sex

\*Mr. Hansen is the minister of the Community Baptist Church, Scarsdale, New York.

is apt to go berserk whenever violence is substituted for reason.

The church had better make itself as strong as it can. If it is to exist in a period of disillusionment it must be a source of real stability, guidance and inspiration when other sources of stability collapse. It must keep alive constructive thinking and constructive action. It must know what to do with unrest, disillusionment and despair. Will it be equal to that task? Only the future will tell.

#### What effect will increased taxes have upon church finance?

Today, most churches find their finances in good shape. Through the lean years of the depression, budgets have been pared to the bone. Now in a war economy people are beginning to make money and it is easy to meet skeleton budgets. If taxes are increased greatly it may affect church finance next year. But this may not necessarily come next year. Denominations are increasing their missionary goals, which is an indication that they hope to raise more next year than they did this year.

Eventually, however, we shall have a bad period for church finance. It may not come until after the end of the war. If the war continues for from four to seven years we shall have a depression the like of which the world has never known. It may not come in a hurry. It may even be delayed until ten years or more after the close of the war. But when it comes it will be devastating.

An evil means can never bring a good end. War will not solve our problems. It will give us more problems to solve. The Christian ought still to be praying that a just and lasting peace will come quickly.

#### Ivan H. Hagedorn Says:\*

I AM decidedly of the mind that the demands of our day can only be met by the church returning to theology. In recent years there has been a lot of decrying of creeds and doctrines. I recall Roger W. Babson, who in speaking to a group of ministers said: "Declare a moratorium on theological preaching. To continue to mention those old doctrines while neglecting to preach on the great power of love, faith, prayer and service is a crime. Turn over a new leaf and omit the questionables. Help your people to solve today's problems." It is hard to conceive how more fatuous nonsense could be packed into so few words. A religion which starts to solve today's problems by pitching over the absolutes

of faith will never be more than idle chatter. E. S. Brightman truly says: "Without religious ideas there can be no religious acts and no religious faith."

Today the earth is raucous with the blare of the new ideologies, and the church must strike hard and swiftly in counter attack. Power in preaching has much to do with a well organized system of belief. When people are converted they must be converted to something. Dr. Walter M. Horton reminds us: "The day is past when a minister can get along without a theology by the aid of a homiletical knack and a friendly disposition. Today the man who is not equipped with a well reasoned theology is helpless to meet the deepest needs of his parish."

Will the people take to such a preaching? It recalls Robert William Dale, surely a classic example of the doctrinal preacher. Soon after his settlement in Birmingham he was met one day on the streets by an old minister, who said to him: "I hear you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it." "They will have to stand it," replied Dale—and they did and learned to like it. Dale's reply may be thought to reveal a brusque self-confidence, but I would that more of our clergy had what he had.

And if war comes, what then? I would that the clergy might rise to the prophetic fervor of a Jeremiah, with a boldness sufficient to declare that war is a judgment upon the nation and upon the world for sin and self-centeredness. What a background for the call to repentance, and what a foundation for the building of a new world order! Long ago Micah gave us the triangle of national prosperity, "What doth the Lord require of thee, but to do justice, love mercy, and walk humbly with thy God."

I have pretty well laid out my program for preaching for this fall. At Bethel Church, where I am the pastor, we hold three regular preaching services each Sunday, 8:30 a. m., 11 a. m. and 8 p. m., and also a Wednesday evening service. At the 8:30 service my general theme will be "The Road of the Ages." The sermon titles are as follows: (1) "We Are Given Our Maps," (2) "The Hunger That Inspires the March," (3) "Choked Highways," (4) "Slippery Slopes," (5) "Trumpet Blasts," (6) "Salty Waters and Musty Bread," (7) "The Elimination of Land Marks," (8) "Standing Idle in the Market-Place," (9) "We Ask for the Old Paths," (10) "Our Own Country."

At the 11 a. m. service the general theme will be "God in the Making of a

Nation" with the sermon titles as follows: (1) "A Prayer for Help," (2) "A Leader in the Making," (3) "Strong in the Lord," (4) "God Prepares a People," (5) "God Leads a People," (6) "God Feeds a People," (7) "God Commands a People," (8) "God Punishes a People," (9) "Religion in a Nation's Life," (10) "A Nation Needs Religious Homes."

At the 8 p. m. service many of our young people are present. It is my plan to preach a series of sermons upon the general theme, "The Greatness of the God-fearing." I have found that young people respond splendidly to biographical studies. I have chosen the following from the Old Testament: (1) Joseph, (2) Joshua, (3) Samuel, (4) Elijah, (5) Elisha, (6) Isaiah, (7) Jeremiah, (8) Daniel, (9) Ezekiel, (10) Amos. It is my plan to have a similar group from the New Testament.

At the mid-week service I shall treat under the general heading, "Studies in the Christian Life," such subjects as (1) "The Christian's Devotional Life," (2) "The Christian in the Family," (3) "The Christian and the Law," (4) "The Christian Making a Living," (5) "The Christian and His Pleasures," (6) "The Christian and Other Races," (7) "The Christian and Patriotism," (8) "The Christian and His Money," (9) "The Christian and His Neighbor" and (10) "The Christian in His Church."

Many are hearing the steady shuffling of marching feet back to the churches. I don't! The mentality of our generation is different from that of our grandfathers. It is not likely that black war skies will scare them back to the altars of our fathers. Bombarded as we are by radio, movie, billboards and headlines we have grown insensate. Thrill-intoxicated, we need a double bill of horrors to throw off our mental numbness. No, I am not anticipating any crowding of the courts of the temples, and strangely enough I am not letting it push up my blood-pressure. I like to preach to a church full, just as much as anybody, but I am convinced that religion can never be popular. It can hardly be expected that the world will be kindly disposed toward a faith that will not allow it to cut corners; which lifts the threshold high; which turns the other cheek; which demands the giving of both the coat and the cloak.

#### Gustav A. Papperman Says:\*

Any changes in theology caused by world conditions?

1. It is not likely that any changes will be made in the Westminster

\*Dr. Hagedorn is the minister of Bethel Evangelical Lutheran Church, Philadelphia, Pennsylvania.

\*Dr. Papperman is the pastor of the Irving Park Presbyterian Church, Chicago, Illinois.



Standards. Presbyterians are most fortunate to have a theology that has been tested by many years. Certain truths and teachings will be emphasized that meet the needs of the times.

There is really nothing except God and his creation. "God is he without whom no man can live"—Tolstoy. If the human brain is the last product of life, as biologists claim, it is also the highest. Doctrines are the product of highest thought, "when a man thinks deeply he thinks religiously"—S. W. Johnson.

The changes that came in theology during the past few years are familiar to all ministers, and we need but to be reminded of them.

There is change in thought from a static to a dynamic God.

2. The reign of law and the scientific movements in many fields all show both progress and regression. The movement is by no means always forward.

3. There is movement of historical research in which the Bible is now read in the context of history as a monumental witness to the presence of the holy spirit in man and in the word. Archaeology is only temporarily delayed, new truth will spring from the earth and the past.

4. Social movements in the church are emphasizing new relationships between poverty and wealth; share croppers, migratory workers and owners; labor unions and employers.

5. A return is now definitely being made to a deeper study of God as Creator, and Creator in the newer sense means Maker and Saviour.

6. A new proper study of man far beyond the popular "values" is challenging thinking men in many fields.

**What methods do you use to serve draftees, and the families from which they come?**

We are following a "church program for defense areas" by Leland F. Wood, published by the Presbyterian Church in the U. S. A., 156 Fifth Avenue. This program includes:

1. A confidential visit with the men before they go to camp.

2. Writing to the men in camp.

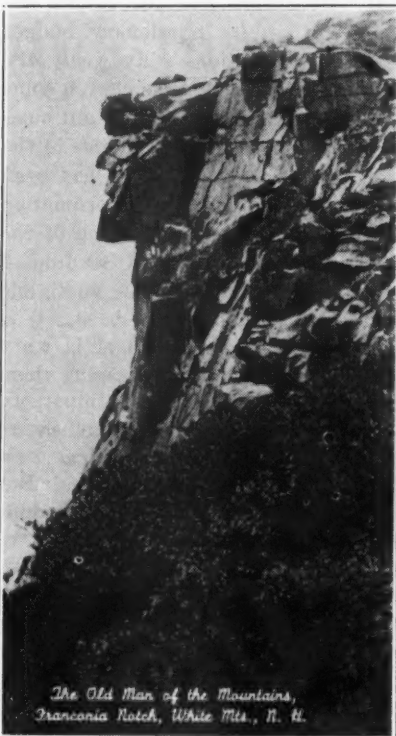
3. Keeping the addresses of the men up-to-date so that members of the church can write to them. Printing news of the men, promotions, etc., changes of address.

4. Communicating with the local minister or chaplain of the camp.

5. Visiting the camp when possible.

6. Keeping in touch with the parents at home.

7. Local organizations of which draftees were members are encouraged to send news of their work.



*The Old Man of the Mountains,  
Franconia Notch, White Mts., N. H.*

"Men hang out their signs indicative of their respective trades. Shoemakers hang out a gigantic shoe; jewelers a monster watch; even the dentist hangs out a gold tooth; but up in the Franconia mountains God Almighty has hung out a sign to show that in New England he makes men."—Daniel Webster.

The presbytery of Chicago has a competent committee that will cooperate with the government in the U. S. O. centers when established. In the meantime our presbytery has authorized the service men's committee to cooperate with the Y. M. C. A. and Church Federation of Chicago in working out plans for service to service men at Waukegan, Illinois, for the Great Lakes Training Station; the McKinlock Campus, Chicago; Fort Sheridan, Illinois, and other places of necessity.

Report comes that many of the boys of the Great Lakes Station would rather go to the homes of members of the W. C. T. U. to be entertained than others. Why? "Because those women are so much like our own mothers."

Here are some sermon texts and topics for these times:

Keeping Rank in Righteousness—1 Chronicles 12:38.

"Drawing the Line Too Thin"—Psalms 37:35.

The Kingdom, the Power, the Glory—Matthew 6:13.

One Blood—Acts 17:26.

Religion and Patriotism—Luke 7:5.

Action and Re-action—Numbers 32:6.

The Healing of the Nations—Revelation 22:2.

The Desire of the Nations—Haggai 2:7.

**Will the preparations of war which are taking place influence preaching plans?**

Yes, very much I believe.

In a pagan world already on fire and on the way to hell, the situation is much different from a man sitting under his own vine and fig-tree in safety. The world turns masculine in war and we have had too much of the "sissy" type of leadership in the past years, lacking in both mental and physical vigor.

We are in a time of crises, and preaching must be timely to be fully effective. Henry W. Beecher used to have reporters call to inform him on Saturday nights if there was any real break in the news. Dr. John Carson of New York told me he preached right out of his heart during the last war. He said "there was no time for working out rounded periods, polished rhetorical phrases." Sermons could be clearer, sharper, shorter and points brought up in rapid succession as Paul does here:

"Quit you like men.  
Be strong!  
Let all that you do  
Be done in love."

We are in days of great action, of sweat, passion and blood. If we can catch men on this tempo, we may be able to lead them to quieter things. In this quickly changing time ministers must be ready to change subjects, to meet the crises as they come, because they affect many people. The prophets spoke first for their own times.

Many sermons are of the propaganda type and these will obviously be influenced by current events.

Sermons based on patriotism will have to find new motives over the old "Save the world for democracy" type. Much more needs to be said for giving one's life for his country than to save its form of government.

Opportunism is a danger, but many a sermon should get its start from some current happening. War preparations have changed the attitude of Ford, Steel, the First National Bank, etc. toward labor. The church now will come over to the side of labor where she should have been long ago. What ministers will say to labor in September will be different from the generalities formerly expressed.

**New war babies?**

Is this dynamite or a dud? Nations no longer need fear depopulation. A new race of children is being born, the T. T. B.'s (Test Tube Babies).

They know not their father in many cases. Fathers are husbands, sometimes; in other cases donors are used. The babies have been conceived by artificial insemination.

The first 10,000 are here, 9,500 in the report of June, 1941. What about ten years of such progress when over 100,-



000 are born? Results of the survey in America are announced in the *American Medical Journal* for June.

What is the relationship of such children to the church? State? I presume these children are born according to law, therefore legitimate? Born within wedlock? What is to be the attitude of the church toward these babies?

### C. Walton Marteney Says:\*

**F**IRST: The churches face the problem of deciding what to do about the question of the war. In this industrial section along the Philadelphia waterfront the war has meant increased employment. Yet that better business depends on the war. So long as the war lasts church folk in this area will have secure positions and a better pay check. Right now it is possible to get many needed physical improvements made to our churches because people have more money than they have had for many years. Yet the churches face a dilemma.

If, for example, a gangster started down the streets of our borough, dealing out death to casual passersby, the police would be called instantly to put an end to his depredations. All loyal citizens could demand that such murder and frightfulness be stopped. The churches face the fact that many of our people think of Hitler as a gangster and ourselves part of the police force to stop him. On the other hand there is the message of Jesus that in its practical conclusions disparages war as a means of settling disputes, and suggests that all life is sacred no matter what flag waves above the heads of the people.

The churches face the problem of deciding what to do with that dilemma. It may be that war will bring temporary prosperity to them. Dare it bless a war and at the same time preach Christ, and him crucified?

Second: The churches face this fact, that they are becoming a negligible factor in civic affairs. I can say this without personal animus because I have been on the inside of the matter and am serving on the local home defense committee. About all the churches are used for is as a bulletin board for posting announcements concerning matters vital to national welfare.

That may be a good thing for the churches. But it seems to me that the church ought to be interested in every phase of life. Wherever there is an area of human need there is a place of service for the church. Consider how much a share in the USO drive the churches have had. Church members

may contribute through their local missionary treasurers and the church receive credit on its missionary budget for such contributions. Avowedly the USO was set up to give the church some feeling of sharing in the important business of building a strong defense in the nation. But how much place has been given to the churches in the promotion of the drive or in the setting up of the services made possible by USO funds? The answer would show how negligible a factor the churches have been. It is probably true that officialdom is wary of the ill will of churches, fearing them in their wrath. Surely their impotence does not alarm them. The churches are a negligible factor in civic affairs. Perhaps they deserve no better status. But Baptists, Methodists and Presbyterians whose ministerial forebears served valiantly in the Revolution may think differently. However, the churches face that fact.

Third: The churches face the responsibility for the spiritual apathy that pervades our country and saps morale. A democracy is possible only in a land where people count more than governments. When a state becomes more important than a soul then a dictatorship is easy to install. Does the responsibility for the moral apathy of people rest on the churches? With spiritual indifference comes unconcern about the welfare of others. With unconcern for others comes selfishness. What can the churches do to re-establish vibrant spirituality in the land? Have churches spent too much time fighting among themselves? Have they been more concerned with raising budgets and escaping deficits than with the reason for being a church at all? The churches face this self-examination into the responsibility for the spiritual apathy of the times. It is the problem that is most serious to me. One or two of my colleagues have discussed the problem based on our own experiences. We have had thrust upon us recently several new housing developments. We have been calling on the people as they have moved into their new homes. We have had similar experiences and parallel results. In one section of fifty-seven new homes less than ten per cent are at all interested in the church. Another section now in process of building will, on present findings, be no better. One afternoon I visited twenty-five newcomers. Two families were Roman Catholic, and loyal to their church. Two families were Methodist, active in their churches just before moving from the city to the suburb. Two families were interested in our church, one in the Presbyterian. The rest were "not interested," and some

very definitely so. They have a home, a job, and why should they be bothered!

Somewhere something is drastically wrong when young people just setting up homes have that attitude. But the churches face the fact that there is an appalling spiritual apathy, a moral lethargy, that permeates life. It may be that the responsibility lies elsewhere than on the churches. But, what can be done about it? Who will do it?

So, these things I think the churches face. Ministers must face them first, if the churches are to have leading. I am not being harsh with others and patting myself on the back. But I believe the gospel of our Lord has a message for this day and these our people. I believe every minister of Christ Jesus thinks that with me. I wish some elder brother with wisdom and understanding might answer my own heart-searching questions. I do not want the church to become a "showboat" to entertain people so they will not have to think, nor an armory that will train them to fight their fellows. But I wish that our churches could by means appropriate for our day, in keeping with the spirit of our Lord, do for our people what the apostolic fathers did in the first three centuries of Christian growth—make Christians of pagans.

### CONSTANTLY TUNED IN

A generation ago policemen used to walk their beats until they ran into trouble. Then they would hurry to the nearest patrol box and telephone headquarters: "Send out the wagon; I need help!" The call would be answered by a patrol load of policemen, who would quell the riot and arrest the disorderly persons. That corresponds to the prayer of petition and intercession, and it still has its uses. But today, in the most modern cities, some policemen cruise in automobiles, with short-wave radios constantly tuned to the broadcasting wave of headquarters. When there is trouble anywhere in the city, headquarters talks to the listening policemen who are nearest the scene. They respond at once, and the resources of law and order are put to work to meet any emergency. That corresponds to meditation. The mediator does not wait until he wants something done for himself. He keeps tuned in to headquarters, listening as those of old who said: "Lord, what wilt thou have me do?" From *Living Religion* by Hornell Hart; Abingdon-Cokesbury Press.

\*Mr. Marteney is the minister of the First Baptist Church, Ridley Park, Pennsylvania.

# Concerning the Introduction

by Lewis H. Chrisman

*What reader has not been plagued by the stupid introduction, "We will now have a few remarks by Rev. Blank"? And who of us have not felt silly when pressured to introduce someone unfamiliar? These experiences are common to the clergy and all will appreciate the article by Professor Chrisman of West Virginia Wesleyan College.*

THE task of introducing a public speaker to an audience is not one that can be successfully performed in any perfunctory haphazard manner. There is no phase of platform work which is more difficult or more important. Many an address has been hopelessly ruined by an inept introduction by an incompetent chairman. On the other hand a brief, informing and felicitous introduction can help a speaker to meet successfully the most difficult of situations. One who is called on to perform this function should keep in mind both the audience and the speaker. There are some things which people need to know about the man who is going to address them, and it is a part of the responsibility of the chairman to give them these facts. Another reason why he is on the platform on such an occasion is to help the speaker get a good start. If he fails in either of these instances, he shows himself a most lamentable bungler.

Many years ago I heard a conspicuously clumsy chairman introduce President William Oxley Thompson of Ohio State University as "Mr. Thompson of Columbus." Those who remember Dr. Thompson do not need to be told that before he had proceeded very far in his address his hearers knew that they were listening to a man of exceptional insight, personality and ability. But people like to know something about the man who is talking to them. If they do not, their attention will be divided. Part of their intellectual energy will be devoted to wondering to whom they are listening. Very frequently some knowledge of a man's record and position will add weight to what he is saying. In this instance at the close of the meeting one of the audience was heard to say, "That was a fine speech. Who is this fellow Thompson? Is he a lawyer or a preacher?" Such questions are always indicative of failure on the part of a chairman.

In this connection, the two worst introductions of which I have been the

victim in over thirty years of itinerant speaking might not be entirely unilluminating. Of these the first took place in the days when I was located not very far from the city in which *Church Management* is published. The Men's Bible Classes in the town of Medina were holding Sunday evening services in the rural centers of the county. They furnished a group of singers and secured the services of what today we call a "guest speaker." On a certain Friday evening I received a phone call from the chairman of the program committee asking me to speak on the following Sunday evening at the meeting which was to be held at the village of Mallet Creek. I knew at once on account of the nearness of the date that I was not the first person called, but there is no reason for being

sensitive in regard to such matters. Yet I was reluctant to accept. I was to speak in Cleveland that Sunday morning and did not relish the idea of passing through my home town on an interurban car in the afternoon in order to fill an engagement in Medina County. However I eventually accepted.

Sunday evening found me in the pulpit of the church at Mallet Creek with the man who had importuned me to speak presiding. Finally came time for the address. He began, "I've had a terrible time to get a speaker this week. First I called up Judge Weber of Elyria but he could not come on account of the death of a near relative. Then I called up Dr. E. L. Waldorf in Cleveland and when he refused I asked Dr. Dan Bradley . . ." There were several more. He droned on interminably telling why each one had not been able to come. I sat there on pins and needles wondering what was coming next. Finally he stated that one of those whom he had invited to speak had told him that he "might be able to get Professor Chrisman, whom we have with us this evening." I do not remember much about the rest of the meeting. Probably it can be taken for granted that my address did not amount to much. How could it? That introduction dampened all of the fire that was within me. Or I might change the figure and say that it turned the milk of human kindness in me to gall. I have often wondered if I should have spoken at all.

## The Second Worst

This was my worst introduction. The next to the worst was bad enough, but it was not so poisonously mean. In fact it was simply a case of a chairman's having had very bad luck on account of an inexplicable lapse of memory. This was in Morgantown, West Virginia, and the occasion was a summer Sunday evening union religious service in a grandstand at West Virginia University. The speaker began by saying that he felt perfectly competent to introduce me since he had known me for so many years. He then went on to say that he had probably been acquainted with me for a longer period than anybody else in West Virginia with the exception of my family. Next he sailed away on one of those super-eulogistic introductions of dubious truthfulness, stressing espe-



## CALVARY ILLUMINATED CROSS

Here is a new illuminated altar or communion table cross. With the base it stands 25 $\frac{3}{4}$  inches; the width is 13 inches; the depth is but 1 $\frac{3}{4}$  inches. It is made of fabricated brass, hand-rubbed satin finish and lacquered. It is illuminated by an interior unit, white fluorescent effect tubing under white opal glass. A beautiful symbol in the light of day it becomes even more effective in dimly lighted interiors. The cross is made by W. L. Clark Company, Incorporated, New York City.



cially how well-known I was. Finally he reached the place when he said, "It is with the greatest pleasure that I now introduce to you Doctor—ah—Doctor—ah—ah—Doctor." By this time he had put his hand to his head as though he was trying to use it to find the missing name. After what seemed a long time two or three of us called out my last name and to the tune of the laughter of the audience I rose to speak. This introduction was an anticlimax and a failure. It was more embarrassing, however, to the introducer than it was to the speaker.

There are several definite principles which can be laid down in regard to this type of public speech. First, the chairman should spare no pains to get the correct information about the person whom he is to bring to the attention of the audience. Curtness is not necessarily a platform virtue, but no information is better than misinformation. A certain man was to introduce a Methodist bishop. To get the proper information he did the commendable thing of referring to *Who's Who in America*. It happened, though, that there were two bishops whose names had some slight resemblance. In some way this brother got into the wrong biography. The result was a performance not particularly edifying.

Any of us who have again and again been exposed to the tender mercies of chairmen remember experiences when we have felt that we have been given the worst possible start because we have been committed to the hands of a bungler. On a certain occasion when I was attending a Country Life Conference not so many miles from home, I spoke at a session which was presided over by one of the pastors of the community. He introduced me as "Dr. Christopher, pastor of the First M. E. Church of Buckhannon," and announced that I would speak on "Building the Kingdom." It would have been hard for him to have made more mistakes in a few sentences. Not only did he mutilate my name, but he completely misinformed the congregation about my position. And to cap the climax of bungling he announced me as speaking upon the subject which another speaker was to discuss at a later session. Introductions like all other speeches should be prepared and that most carefully. The first task of one who introduces a speaker to an audience is to get the facts about him.

But by no means are all introducers bunglers. By far the large majority of them do a creditable piece of work. Recently it was announced to a certain man that it would devolve upon him to introduce a lecturer to his audience.

At first he refused saying that he knew nothing about the speaker, but his excuses were not accepted. Those who knew of his reluctance and lack of preliminary information wondered somewhat as the two men appeared on the platform. The introduction was brief, but every word counted. Its outstanding characteristic was its wealth of salient information about the speaker. In the twenty-four hours between the time that he was drafted for the introduction and the occasion itself, this chairman had secured the needed information. Without it he could not have come within miles of meeting the situation.

#### Should Be Brief

Introductions should be brief. This is a truth so palpable that one is inclined to doubt whether it should be mentioned. But the long-winded chairman is by no means a thing of the past. There is, for example, the toastmaster who feels that it devolves upon him to indulge in a lengthy effusion between each two items on the program. Or the sinner might be the badly prepared presiding officer who thinks with his tongue. He does not know what he is going to say, and he flounders along in the hope that a thought will come to him. The very fact that these introductions should be short means that they should be prepared with meticulous care. If a man has time for just a few sentences, there must be no waste motion.

There is no excuse for a dull, poky, soporific introduction. Some speakers are so admirably adapted themselves to putting audiences to sleep that they need no assistance whatever from their introducers. And in almost every audience there are at least a few individuals who readily drift into the land of slumber independently of the influences from the platform. These brief introductory speeches are not essentially different from other forms of public address. The more vim, color and sparkle they have the better. *Who's Who in America* is without a doubt one of the greatest reference books in existence. This does not mean, though, that a few facts taken verbatim from it constitute a good introduction. The audience is not especially interested in knowing that the speaker graduated from college in 1915 and that he was married in 1917. One of America's most famous poets has repeatedly expressed his aversion to hearing these biographic facts dumped over the heads of his audiences. If the chairman can do just a little to make more alert and responsive an audience, some of whom at the best are stolid, blase and generally unresponsive, he is worthy of

more than ordinary commendation.

One other word of caution might be passed along here. The promiscuous distribution of extreme laudation does not help a speaker. Not every poet who steps before a woman's club is "the greatest of modern poets." The distinguished visiting clergyman is not invariably the "most eloquent preacher in the English-speaking world." It does not help a man to give him in public compliments to which he cannot live up. It is a good thing for a speaker to have at least one story to help him out when the presiding officer is too generous with the ointment of gladness. Personally I have found but one of these which goes very well. That I owe to Dr. William P. Merrill. An old colored preacher was going to preach a sermon from the text, "And Enoch was not for God took him." However, the preacher got his lines crossed and made the text read, "And Enoch was not the man God took him for." It is easy to apply this by saying, "I am not the man our worthy chairman takes me to be."

The man who can make a good introduction in a speech lasting not over three minutes has more than one merit as a public speaker. If he can do this, he has mastered a number of the essentials of effective platform work. Those whom he presents to audiences will remember him with kindness and respect.

#### TEXAS MINISTER'S STEWARDSHIP BULLETINS WIDELY USED

Some eighteen months ago R. R. Yelderman, a minister of the Disciples Church, took courage and put into circulation some of his stewardship picture bulletins. He believed that churches could use effectively the visual method of instruction. It takes courage and cash to inaugurate such a program and naturally he awaited first returns with considerable interest.

His faith was justified. Now the pictures are used in twenty-seven different states by fourteen different denominations. They are used most effectively in the pre-canvass period. It requires three months to do effective work. So if you should plan to use them make that allowance. The cost is nominal. Samples will be sent upon receipt of fifteen cents in stamps. Address All Church Supply Company, 1220 Dorothy Lane, Fort Worth, Texas.

America is in a state of emergency. Every citizen is urged to do his part by buying Defense Savings Bonds and Stamps.





Photos by Bill Catton

THESE BULLETIN BOARDS PREACH

## Getting the Most From Your Bulletin Board

by William Robert Catton\*

*A good outdoor bulletin costs money. In fact the investment is too much unless it is properly used. Mr. Catton tells you how he has made his pay big dividends for the kingdom.*

THAT churches can and should advertise is now so generally accepted that it needs no argument. Of course many of the kinds of advertising that are quite appropriate to the seller of shoes or automobiles are not entirely suitable to the purposes of the minister of religion. But surely a bulletin board ought to be a part of the equipment of every church.

Most churches are conspicuously situated, frequently on a corner lot, usually on one of the principal streets. Many people daily pass the church door who do not enter the door on Sunday for services. For a relatively slight expense the church can, with entire self-respect and proper dignity, get a message every day to all of these people. Use a good bulletin board.

This would seem so obvious that anyone would naturally assume that all the churches were already doing this. Most of the well-managed, progressive churches are, though many even of these are not getting nearly as much value from their bulletin boards as, with a little imagination and a little extra effort, they could. But, believe it or not, many a church seems to be directed by people who seem to think

there is some magic about a church that will let all the people know just what it is, what its program is, when its services are held, what its message is, without ever telling them. A friend of mine tells of looking for a certain church in a strange town, finding the building that seemed, according to the directions he had been given, to be the one he was seeking, but not being able to tell from the outside of this building, with its non-descript architecture and utter lack of exterior announcement, whether it was a pickle factory or the home for student nurses' attached to the hospital across the street. Ministers who do not wish to be taken for the operators of pickle factories or nurses' homes should let the public know what they are doing, and what their product really is.

There are a number of manufacturers making and selling satisfactory bulletin boards, of various kinds and sizes. Most churches know this, and have thought sooner or later to look one up and buy. They have just never gotten around to it. They will be glad to know that the prices are less than they had supposed. That many companies will sell on terms. That their people will all be so glad, once they have

bought a bulletin board, to see it and their church's daily announcements that they will never regret the purchase.

An illuminated board costs only slightly more than a plain one and is worth many times the difference. The lighted display at night practically compels attention. Some boards employ neon lights, which of course gives them still greater prominence. Personally, I like a board with black background and white letters, particularly at night, but this is largely a matter of taste, and many others prefer the black letters on a white board.

You will get much more out of your board if you use it for something more than announcements of Sunday meetings. You will hardly want your notices for Sunday to appear on Monday morning, six days in advance. After two or three readings at the first of the week people will come to realize they have seen that notice before and the board loses its effectiveness. Put a wayside pulpit message up on Monday morning. If you can put a Christian message in a sentence or two, so brief and to the point that "he who runs may read," place it on your bulletin board on Monday morning. Leave it long enough for it to fasten itself in the mind of the passer-by, and not long enough to become tedious. Perhaps two such messages a week will be about right, one going up Monday morning, another about Wednesday or

\*Minister, First Congregational Church, Manistee, Michigan.

Thursday. Then on Friday or Saturday announce your Sunday services. These short messages may be verses from the Bible, or parts of verses. "Seek ye the Lord, while he is near," or "Come unto me, all ye that labor and are heavy laden," are examples. The minister will enjoy the time spent in searching the Bible to discover how many such brief texts there are. Bible messages can alternate with words of the minister's own composition. I used "If you don't go to church on Sunday, when do you go?" one day after I had been talking with a man who told me he supposed he ought to go to church more often but of course I must realize that Sunday was the only day he could get off to play golf. He was genuinely surprised when I reminded him Sunday was also the day when he could get off to go to church. I talked with another man once who was furious at the way things have been going in Germany and Russia where the dictatorships, he said, are destroying religion. I told him Christianity had never been destroyed by its enemies, but had come dangerously near destruction sometimes through the neglect of its friends. Then I put on my bulletin board, "They say Hitler is the enemy of the Christian Church. Well, are you its friend? Come to church this Sunday."

I have no doubt a single sentence can sometimes be as effective as a sermon. Furthermore, I can only preach a sermon to the people who will come into the church for an hour or more on Sunday. But I can say a few words every day to all the people who walk or drive past my church. I am resolved to say those words.

#### THE TIDE IS SURE TO WIN

On the far roof the breakers  
Recoil in shattered foam,  
Yet still the sea behind them  
Urges its forces home.  
Its chant of triumph surges  
Through all the thunderous din.  
The wave may break in failure  
But the tide is sure to win.

The roof is strong and cruel,  
Upon its jagged wall  
One wave, a score, a hundred  
Broken and beaten fall.  
Yet in defeat they triumph,  
The sea comes flooding in;  
The wave may be defeated  
But the tide is sure to win.

Oh mighty sea, thy message  
In changing spray is cast,  
Within God's plan of progress,  
It matters not, at last,  
How broad the shores of evil,  
How sharp the reefs of sin.  
The wave may be defeated  
But the tide is sure to win.

Quoted Mrs. Mary W. Roe  
at the 1941 National Conference of Women Workers.



#### OVERCOMES NATURAL HANDICAP

Evelyn Herrala was born without hands or feet on a small poverty-ridden farm in the Northwest. For the first ten years of her life she lived a miserable existence, shrinking from other children because of her handicap.

After the death of Evelyn's mother, a kindly neighbor came forward and supervised Evelyn's schooling. The little girl developed rapidly and seemed to have a great desire to study music and especially to learn to play the slide trombone.

Most people would have said "impossible"—but in Minneapolis, Minnesota, lives a man who has taught many handicapped children how to play musical instruments. In fact this talented teacher, whose name is Elmer Clingman, has organized and conducts a fifty-piece band comprised exclusively of crippled children, the only band of its kind in America!

So Mr. Clingman took Evelyn Herrala in charge and through painstaking effort, coupled with untiring work on the part of Evelyn, succeeded in making of her a first class slide trombone player. Now she does solo work as well as playing in the band and is a great inspiration to all who hear her. She has developed into a brilliant scholar as well and the students have voted her the "most likely to succeed."

To enable Evelyn to play the trombone, Mr. Clingman designed special equipment to enable her to hold the instrument, as you will notice in the photograph which shows her playing a duet with Homer Rodeheaver, the well-known song leader and singing evangelist.

#### THE LINDBERGH WINDOW

Our June issue carried a story which repeated an editorial of 1929 on the Lindbergh window in the Trinity Methodist Church of Springfield, Massachusetts. Since that issue appeared several things have been called to our attention. The illustration we originally published showed three windows

brought together by the architect's drawing so that it looked as if John Wesley, Phillips Brooks and Charles Lindbergh were in one window. In reality they are three separate windows which appear in various parts of the church.

In a recent issue of *The Carillon*, the parish paper, the pastor, H. Hughes Wagner, gives this interpretation of the Lindbergh window:

"Among the many spiritually significant symbols in our sanctuary there is one which is the victim of history. The Christmas season draws particular attention to it. I speak of the concluding window in the series illustrating the theme of 'Good Will Among Men' through the ages.

"When those windows were designed and installed the signing of the Paris Peace Pact and Lindbergh's exploits constituted a triumphant 'Amen' to the song of the herald angels, 'Peace on earth, good will among men.'

"Today those three statesmen who signed that pact are gone, the pact itself is a record of tragic futility, and the airplane instead of knitting humanity together has become man's chief instrument of pagan destruction.

"The window stands as one more noble human gesture, worthy of the blessed procession it follows. But it is a heartbreaking conclusion.

"Dr. F. W. Adams foresaw that. The window was not intended to be the climax. It was installed as the latest, not the last, expression of human brotherhood. For the cycle was deliberately left uncompleted. There is an eloquent blank area before we reach the altar. Some day windows will appear in what is now the bare wall of the east transept, and will symbolize our generation's contribution to the heritage of peace among men.

"Thus the very incompleteness of the series and the mockery of the final window become a sign of profound assurance. Our age, too, must and shall produce those who will follow in his train. And the full theme will not be complete until it reaches the great and lovely good will window above the cross in the chancel—all humanity in adoration about the feet of Christ."

In further explanation it should be pointed out that the one theme of all the windows is "Good Will," and that the climax is reached in the figure of Christ above the altar. The Lindbergh window is an incident in the series, an incident which many may feel is unwise.

Our criticism made in 1939, which we still feel is justified, is based entirely on the use of a living person in church windows. It was not then, and is not now, an attack on Mr. Lindbergh. We do not wish to be associated in any way with the unfair attacks that Mr. Ickes has made upon him. So far as we are concerned Lindbergh is an American, entitled to present his views to the American people. But that hardly qualifies him for the stained glass windows of our churches—as yet.



# Calling on the Sick

Some Instructions Which Will Help in This Necessary Ministry

by E. P. Thorne\*

ONE thing every sincere minister wants to do is to call on the sick and do it in the most effective way. Some ministers do not like it. Personally I do. It affords me a unique opportunity to do some good for my fellows, and advance the cause of true religion. Calling on the sick is akin to regular calling, but it is more than that. It is an art within itself. What then should a minister do and say in the sick room?

First of all, he must find out where the sick actually are. How many times have we regretfully heard it said that "the Reverend Mr. Jones, the former pastor of this church, did not visit me when I was sick and in the hospital, and so I have never felt the same toward the church since." This situation can be reduced to a minimum. I doubt that it can be completely remedied, because people simply will not always phone the church office or the pastor's study when they are sick as they will their physician. To forestall a situation like this, we have asked the congregation to notify the church office, one of the parish workers, the pastor or some member of the congregation in case of illness. We have sought to make the congregation feel that they were helping the cause, and they have responded well. We read the hospital notices each day for names of those in the hospitals. We print names of sick in the bulletin, and send the names of the sick each week to the chairman of the board of deacons and the chairwoman of the board of deaconesses. All of this helps to solve the visiting problem.

Second, the minister may prepare himself for the visiting of the sick. First, by learning about the nature of the disease, the condition of the patient, something about the family, and anything else he can. Second, by preparing his mind and heart for the task of visiting.

In learning the art of visiting the sick room, one needs to study his prayers, say them over, until he has found the comforting, sustaining, directing energy of prayer bursting forth from him spontaneously under a given situation in the sick room. It is well

also to stop the hurry, rush and push of the other parish duties for a while before visiting the sick in order that he may be in the attitude of prayer, poise and complete self-control, ready for any eventuality in the sick room. No good visitor of the sick is ever surprised, amused or upset by anything that happens while visiting the sick. This can come only by preparation for visiting ahead of time.

## Physical Preparations

There are some physical preparations necessary, especially if a minister has a family or is to visit others immediately after calling on people with contagious diseases. A minister, and especially his overcoat, may be the best sort of carrier of contagious diseases. It is good to spray the nose and throat, and wash the hands with an antiseptic before and after visiting the sick. It is also wise to inquire of the nurse or doctor as to the nature of the case before going into a hospital room. It is better physically not to shake hands. It can always be easily avoided by holding something in your hands or holding them behind you on entering. In many cases such care is not necessary. In the contagious ones it is. Sometimes I change my suit just after getting home in order not to transmit any disease to the family, especially if I have been exposed to a contagious disease. I take inoculations for flu and the common cold every fall, both to protect myself and my family.

Now we are actually in the sick room. What shall we do and say? It really is not a difficult task. Having prepared himself, the minister walks quietly, though confidently, into a sick room as he would any other room. The important thing is to be sensitive to everything which does or does not happen. He must take his cue from the surroundings, and the condition and reaction of the patient himself. Mindful of these things, the minister then seeks opportunity in his own mind to be of help to the person sick. Just here is where success or failure of the call is made, here in determining what approach to take in dealing with the patient. One can determine what best to do and say by speaking in a low modulated voice to the patient about some familiar subject, usually about

himself. In the first few words the patient will usually reveal his psychological type, his physical condition and the attitude in which he may be approached.

Right or wrong, I have never tried to convert anyone in the hospital. I have done it at times I think, but only after the door had been thrown open by the patient himself. The sick room is the place to give courage, faith, consolation. Occasionally a conversion may be had, but in general the hospital is not as good a place as the church or the home for that. If, however, the patient is well enough and desires that, it may be well to go into religion at length with him even in a hospital ward or anywhere for that matter.

You will never go wrong in taking first the human approach to a patient. This may be done by some quiet appropriate words concerning himself, the hospital, doctors, nurses or family. The secret as I have found it, has been simply to be a fellow human being primarily interested in them, showing sympathy and understanding of the patient's condition. Little needs to be said about one's self, nothing about one's own sickness, operations, or about the neighbor who had this same sort of disease but never got well. Nor should one voice any discouragements or tragedies.

On the other hand, the minister's attitude should be cheerful, though not noisy. He should smile but not laugh, especially loudly. He should speak in a low tone of voice, and as nearly as he can, express courage, faith, hope, health and the desire to get well with his entire behavior from beginning to end. Thus the patient sees life going on about him and this stimulates him to want to live too.

## The Use of Prayer

This "going-on-living-attitude" may be stimulated in the patient in other ways than merely by being human and friendly. After talking with the patient a few minutes, one can easily tell when, how and what to do. It may be to read a little and then pray. You are in the sick room of a man who has long been a Christian. He is steeped in its tradition. The prayer there would be one of thanksgiving for God's faithfulness throughout all

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the years of our life, for his guiding sustaining hand, and life's glorious blessings which come from God. The second of God's blessings, and an expression of the hope and faith which abides where love is and for the patient's health, closing with an expression of the hope for immortality which God has planted in human hearts, and for its glorious fulfillment for those of the household of faith.

But suppose the patient has not given any expression or desire for religion, yet consents to have prayer. Still the prayer might easily be one of thanksgiving for God's providential care, closing with blessings upon the patient, and the coming of the faith of acceptance of God and following where he would have us go.

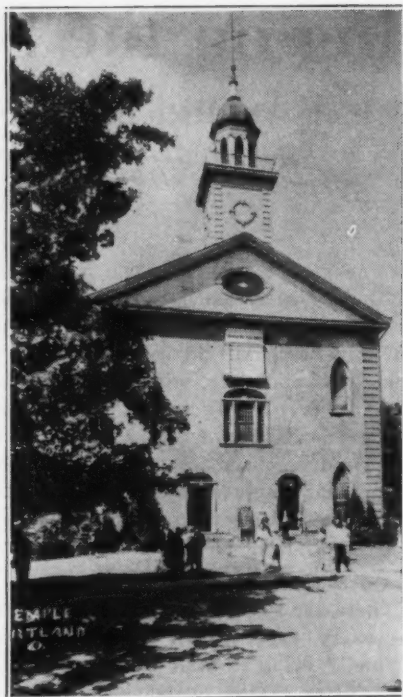
Should one always pray? No, only in cases where it would be welcome, and under such conditions as would make it helpful to the sick. In a sick room in a home, or a single room in a hospital, it is always easy to determine the need for prayer. In those cases it is usually well to pray. But in sun parlors, open wards and in boisterous surroundings prayer should not necessarily be had, unless it can be done with benefit to the patient.

How long should the minister stay, and when should he leave? That always depends upon the condition of the patient and the circumstances. It is better not to sit down, and then one will not stay too long. If the patient shows that he is tired, or becomes restless, or talks to others who pass by, or in some way gives the impression, maybe unintentionally, that the minister is not further needed, the thing to do is to leave then. If the patient is convalescing and desires to talk or brings out some problem, stay until it is cared for. But ordinarily, the sooner one goes after doing his work, the better for all concerned.

It is considered poor taste to go to the door in taking leave in a home and stand there and talk and hold the knob in hand. It is downright destructive from a minister's effectiveness to do anything of that kind in the sick room. When he finishes his work, he should say goodbye, wish the patient well and walk out without saying a second goodbye from the door.

What can be done for a patient besides reading, talking or praying briefly? A small gift is always appreciated. Sick people are more sensitive than in health, and small remembrances mean much to them. A book, flowers, ice cream, magazines, all are appropriate and in order when the patient is well enough for such things.

I always carry a brief case with me



MORMON TEMPLE AT KIRTLAND, OHIO

The Mormon Temple at Kirtland, twenty miles east of Cleveland, Ohio, is one of the historic church buildings of the country. Kirtland was a temporary resting place for the Mormons on their migration to the West. Both Joseph Smith and Brigham Young had part in the erection of the building. It was started in 1833 and dedicated in 1836. Side walls fifty feet high provide room for auditoriums on both the first and second floors. The first floor auditorium was and still is used for worship; the one on the second floor was for the "School of the Prophets." Tiers of pulpits for the various degrees of the priesthood are found at either end of the auditoriums on both floors. A third floor with dormer windows provided conference and literature rooms.

In 1880 the building passed into the hands of a group belonging to the Recognized Church of Latter Day Saints and a congregation of nearly 300 worshippers control and use the building today. It is opened daily for visitors and tourists are invited to visit it.

when calling. I carry in it religious magazines, and others of the best type, tracts to suit most occasions and needs, a copy of the church bulletin for last Sunday, Sunday school papers, and on occasion books for the sick. These things all serve a good purpose, and make a little more happiness for those who are sick.

Other things may be done for the pa-

tient, especially if he is in the home. Does the house need cleaning? Who is taking care of the food? Who is getting the medicine and caring for the sick? Are the children cared for? While the minister may not be able to do these things himself, he may well be the agency through which such things are done for a family where there is sickness. There is usually some individual in the church who can and will help in case of such need.

What can a minister do in the case of death in a family? Of course he can pray before and after the death. But he may do much by simply being there before and after, and maybe at the time of death, saying little, but feeling as the loved ones feel, and showing them by a shake of the hand the expression of poise, and faith, and courage that he understands what they are going through and that he sympathizes with them, and feels as they feel. That is about all there is to do. It is not in saying something, and hoping it will be the right thing. Simple statements like "I know how you feel. I understand because I have been where you are. If I can help you in any way you will let me know, won't you?"

When it is realized that death is near, or after the first emotional strain has subsided a little, then careful remarks about the good points of the deceased will be enough to start with. If the minister becomes intimate with the family it will be well to judge what to say by what they say. They do not hear much of what he says anyway. That is another reason why funeral sermons should be brief and to the point.

#### Summary

My guiding stars in the visiting of the sick are therefore, to be prepared mentally and physically, to visit the sick room cheerfully, confidently and quietly and with poise, to deal with the sick first from the human side of life, then seek to bring such help as I can to them through religion and practical help, and finally in the case of death to sympathize with them, but to keep poised and not to say too much. I have found this procedure to be helpful and effective because many of those to whom I have thus ministered have become life-long friends, and the staunchest supporters of the churches which I have served.

A minister made a long stay in the home of one of his parishioners. Finally he said, "Can your dog do any cute tricks?" "Yes," she replied, "if you whistle three times he will bring you your hat."

# Proclaiming the Gospel

## Suggestions on a Minister's Use of Publicity

*by Richard K. Morton\**

THE first principle of proclaiming the gospel is to possess it. A confident grasp of the great essentials, enthusiastic devotion and willingness to serve provide an invaluable background for publicity.

I say it deliberately, although my present work concerns "spot news" and events of any kind, rather than the gospel as a way of salvation, that what our churches need is a consciousness of something to publicize to all the world. They need an evangel, an eternal message, a sense of mission.

In a conference, this winter, a man connected with a religious weekly claimed that the average minister is not publicizing the gospel—he is publicizing more often something to do with his ecclesiastical organization. This is a pertinent criticism in many quarters. Just go over the amount of publicity that churches are getting and see how much of it is announcement of topics, bazaars, bean suppers, men's club and a thousand other meetings, and the like. Not a word of the gospel and the fundamentals of religion.

Someone will say at once that, if given them, the newspapers would not print these data. They would if they were handled rightly. Men have made no study at all about ways to present great religious truths, instead of just stories about meetings. Newspapers will take statements on great days, announcements of creeds, brief items on what young people have done in their religious studies, devotional paragraphs, and so on. They will publicize tablets and inscriptions and many other objects of interest.

My daily work causes me to see where ministers fail so often in their publicity approach. I shall cite those considerations which have seemed to me most important.

### The Nature of News

I find many men laboring under a misapprehension as to the nature of news. As I see it, the minister and the newspaper may have a fundamental difference here. To the minister, it is the meat of an address, the recital of some doctrine or spiritual idea. To the newspaper, more often, it is the data of who arranged a meeting, who spoke,

and events that occurred. In weekly papers and papers in smaller towns and cities, there is greater freedom of space and consequently greater hospitality to all sorts of news. But a large metropolitan newspaper is harassed for space and must meet demands from so many groups over so wide an area that it must have a different policy.

The minister should adapt himself as much as possible to this situation. He should acquaint himself with the way his nearest newspapers work, and know its reporters and district correspondents, finding out how they would like to have him give them news.

Most ministers are not prompt enough in attending to publicity. For Saturday church pages it is vital to have news by early Thursday in most cases—and in many of them the minister could just as easily provide it on Monday or Tuesday. But frequently they wait until the last minute—or beyond.

In other cases, they miss the real stories that they have. They do not realize the value of some story of one long in service, who has done something remarkable, or come from an unusual background. They do not get pictures and data in advance concerning guest preachers and the like. They do not verify names and facts and seek out exceptional facts to use. In an amazingly large number of parishes the minister or his committee seems to be working on the theory that publicity is an obligation on the part of the newspaper. All they have to do is egg on the reporter or church page editor, as it were, forcing him to do all the assembling, verifying and writing of material. They are much distressed if he cannot or does not do this.

### Is It Laziness?

But what obligation has he beyond that of cooperation? The matter is more properly the concern of the individual church; it is their work that is being promoted. It is manifestly unfair for the church to sit back, keep still, and expect the reporter to be detective, investigator, assembly man and rewrite man for them. Often men will bring in an assortment of poorly written papers and also copies of old newspapers, programs, bulletins and the like, dump them on the editor's desk,

and then he can go ahead and write the story. That relieves them of all the work. Much of this roots in sheer laziness, rather than total ignorance of the processes of publicity.

Moreover, there is no reason why a metropolitan newspaper should publish items of very limited parish interest. The church should offer only those data which have a community interest. It should publicize the others in its own bulletins and papers, at its own expense.

Yet after being repeatedly told the processes their news must go through many men—certainly too many in this field—persist in sending in unimportant items, sending material too late, sending unusable pictures, and sending assortments of papers. Publicity should be planned ahead, so that full value can be secured from all special events.

In our field we find it impossible to publish lists of Sunday school graduates, pictures of church boards and the like, and we do not want stilted group pictures, which usually have more than five or six people in them. These have no punch and no value. We cannot allow writing which praises people or exalts the type of program offered—for the obvious reason that it would lead to all sorts of trouble. We cannot write up events days after they have passed. We cannot put in all sorts of small items just to please someone.

My own work would be much more effective and much happier if men would realize the limitations of a single church page weekly and the rights of other churches, and if they would do their part to help the reporter and editor. Too often proclaiming the gospel is a matter regarded as an afterthought, to be done only after everything else. But it should be done the first of the week and the church should plan its activities so as to take into account the full needs of publicity. Even large churches in our area do nothing about publicity, and with others it is handled irregularly and in an amateurish way.

Where there are several papers, the minister should deal honorably and equally with all of them. He should not let their policies dictate his, and he should be careful not to ask the impossible.

\*Religious editor, Providence (Rhode Island) Journal.



# Leslie Dixon Weatherhead

by Norman V. Hope

*The books of Leslie Weatherhead are on the daily schedule of many American ministers. The destruction of his church, the City Temple, almost simultaneously with the publication of his last book, "This Is the Victory," has brought added interest to his work. You will enjoy this story of his life and career.*

PERHAPS the best known Nonconformist church in England is the City Temple, that famous Congregational church in the heart of London: indeed, it is frequently referred to as the Cathedral of English Nonconformity. Mainly because of the outstanding preachers who have ministered from its pulpit, its fame has spread throughout the whole English-speaking world, until, as one of its ministers is reported to have said, "Its back galleries extend to the Rocky Mountains!"

The ministers who have served this famous church include the picturesque Joseph Parker (1869-1903); the saintly and mystical Reginald John Campbell (1903-1915); the brilliant American, Joseph Fort Newton (1916-1919), who did such a fine work during the dark days of the first World War; and the internationally-minded Australian, Frederick William Norwood (1919-1936). After the resignation of Dr. Norwood in 1936 the City Temple authorities called as his successor the Reverend Leslie Dixon Weatherhead, then minister of the Brunswick Methodist Church, Leeds. Mr. Weatherhead accepted the call; and in his hands the best traditions of the great church have been most worthily maintained. It would not be much of an exaggeration to say that, by reason of his personal work, his pulpit ministry and his many and extensively-circulated books, Mr. Weatherhead wields a wider influence than any other living British preacher. What kind of man is he, and what sort of gospel does he preach?

Mr. Weatherhead is still on the summer side of fifty, having been born in 1893. Educated at London University and Richmond Theological College, a Methodist seminary in London, he served World War Number One as a commissioned officer in the British army, first in India and later in Mesopotamia. In 1919 he went back to India to take charge of the English Methodist Church in Madras. In 1922 he returned to England to become minister of a Methodist church in Manchester, from which, in 1925, he went

to the Brunswick Church in Leeds, where he remained for eleven years. In Leeds his popularity was so great that it was jocularly said that in that area there were no more "Wesleyan" Methodists; they had all become "Lesleyan" Methodists!

Mr. Weatherhead has not yet delivered any series of formal lectures on his conception of the present-day work of the Christian minister. But from the large number of books which he has written, it is not difficult to form a fairly accurate impression of what he is seeking to achieve through his manifold activities. More than most ministers, he is a man of varied interests and activities. But they all spring from, and seek to express, his fundamental philosophy, which is this: he believes in a rich life for all, a life which attains its maximum fulness and depth only in Jesus Christ, who came to earth in order that men might have life, and have it more abundantly.

Mr. Weatherhead is keenly aware of the fact that many men and women are prevented from living a full, rich life because of mental, nervous and spiritual factors which can be effectually dealt with only by a consultant who is both a firmly convinced Christian believer and a competent psychologist. Hence he has specialized in psychological study, qualifying as an accredited teacher of the subject under the English Board of Education. For some years he has conducted a clinic in what might be described as "Personal Counseling" and in this delicate but important ministry to minds diseased he has enjoyed marked success. The wisdom which he has acquired on this matter through his reading and experience he has embodied in two of his books, *Psychology in the Service of the Soul* (1929) and *Psychology and Life* (1934). The former volume contains a series of articles written for the *Methodist Recorder*, the well-known British religious weekly; and in it Mr. Weatherhead discusses the general question of what he calls Psycho-Religious Healing as well as particular subjects such as The Value

of Confession and The Curse and Cure of Impure Thoughts. The second, and later, of these books is somewhat more technical in its approach, though popular in its style. Its objects, as stated by Mr. Weatherhead in his preface, are two in number. The first is, frankly, to save people from so-called nervous breakdown. Many nervous breakdowns are brought about by mental conflicts, conscious or unconscious, in which people would never have become entangled if they had understood a few simple things about the way the mind works. The second thing I hope to do in this book is to show those who are at sixes and sevens with themselves, entangled in conflicts, afflicted with irrational fears, sleepless with worries, enfeebled by repressions in which their energies are locked up, paralyzed by a crippling sense of inferiority, beaten by passions that frighten them, chained down by habits, terrorized by memories of old sins; those who are carrying on bravely but against odds which not even their most intimate friends can guess, that there is a path through the wilderness and enough light by which to see at least the next stretch of road.

These objects he seeks to achieve by explaining in as simple terms as possible the findings of modern psychology regarding the nature of the human mind and its working; and then he shows how thanks to the resources which are available to men and women in Christ the mind may be so controlled as to minister to harmonious and unimpeded development of the personality.

Another serious problem with which men and women have to grapple in their struggle for fulness of life is that of sex. Mr. Weatherhead is very much alive to the importance of a successful handling of this question. This is what he says: "Every practicing psychologist, whether his profession is that of schoolmaster, doctor or minister, knows what a great part sex plays in life. Sex not understood or misunderstood; sex mishandled, partly, or even wholly, repressed; sex, to which the right adjustment has never been made, is responsible for more breakdowns than any other factor in our psychological makeup. It is such a powerful instinct that, like all powerful things, when it is not wisely understood and handled, it causes disaster proportionate to that power. No one is living a harmonious life who has not come to terms with it, who is left with patches of ignorance or half-knowledge concerning it, or who is trying to run his or her life as if there were no such thing."

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guidance on this matter Mr. Weatherhead wrote his book, *The Mastery of Sex Through Psychology and Religion* (1931), which, as he says, is "written for those for whom sex is a rather frightening mystery or a definitely personal problem, or both."

#### The Spiritual Comes First

But of course Mr. Weatherhead, as a Christian minister, is primarily concerned with the human soul and its relation to God. In one of his books written for the well-known Westminster Books series he discusses the question stated in the title, namely, "How Can I find God?" The gist of his answer is this, that while it is not deniable that nature in certain of its aspects has power to remind men and women of God in his majesty, yet the only fully satisfying revelation of his character and will is found in Jesus Christ. The significance of Jesus Christ and the way in which he takes possession of the human mind and heart, which is, of course, the essence and core of the Christian religion, Mr. Weatherhead examines in three of his books, *The Transforming Friendship* (1928), *Jesus and Ourselves* (1931) and *His*

#### MYRTLE TOKEN TO NEW MEMBERS

*Instead of the briar the myrtle tree*  
—Isaiah 55:13.

In an effort to find some simple symbol or token which might be substituted for the Roman cross Jesse P.



Peirce, minister of First Congregational Church, Oshkosh, Wisconsin, hit upon the idea of a small rectangular token of myrtle wood. It happens that the myrtle wood of the Holy Land is a hard wood which takes a high polish.

There is one section of the United States where a myrtle wood of similar quality is secured. He bought a slab of this and it was cut in small rectangular pieces, stained and polished and a small metal ring inserted.

The symbol was readily received by his new members. The boys and girls, in particular, cherish the symbol. When presented it is given a definite meaning. Other Holy Land woods, especially the olive, would lend themselves to this kind of symbol.

*Life and Ours* (1932). The general point of view which he expounds in these volumes is that Jesus not only showed mankind once and for all the perfect pattern of human life but that he is God manifest in the flesh for man's redemption, the Saviour who did not shrink even from the final sacrifice of death in order to bring men and women home to God. Surrender to Jesus, acceptance of his transforming friendship means the beginning of new life for the believer. In another of his books, entitled *Discipleship* (1934), Mr. Weatherhead discusses the implications of this Christian experience under such heads as Surrender, Sharing, The Quiet Time, Fellowship, Guidance, Restitution and Witness.

Basically, to Mr. Weatherhead faith in its Christian sense is an act of surrender to the saving overtures of God in Jesus Christ. But even, perhaps especially, when a man has accepted Christ and enlisted in his service, he is confronted in his thinking by certain problems which, though in a sense theoretical, are of first-rate practical consequence for successful Christian

(Turn to page 728)

# One Clear Call

by Agnes Howell Montgomery

*Every parent is puzzled when the subject of death comes to the small child. It is, perhaps, much more of a problem for the minister's family where funerals are a matter of course. Our women readers will appreciate this intimate article by Mrs. Montgomery.*

THE problem of life is a big one for all of us. I've been thinking lately, however, about little children and the problem of death. Especially about little children whose fathers while not undertakers are yet constantly requested and required to do something about people who have died.

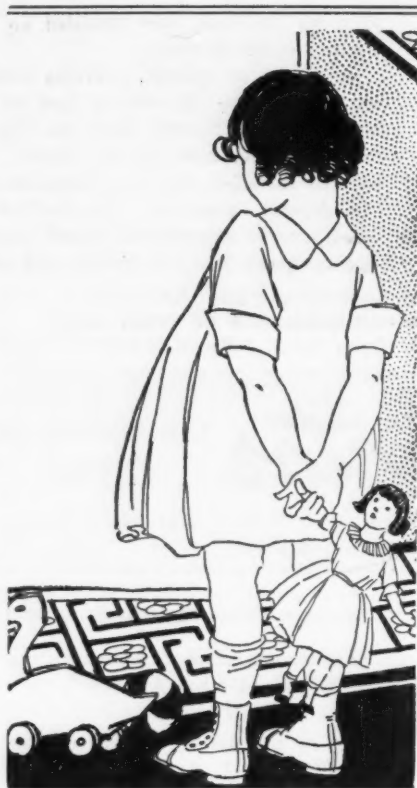
What goes on in the minds of these little ones of ours as father dons his formal, solemnly leafs through his little black book, and with low pitched voice and far away look steps out to do another funeral?

Children are keen observers. Very little passes their line of vision unnoticed. And what they see they think about. Sometimes they think about things they haven't seen at all, only sensed. It is these deep and fine sensibilities in children which most puzzle and confound us parents, at the same time challenging us to our very highest efforts in child guidance.

Doubtless it is safe to assume that most ministers' wives were not ministers' daughters. Perhaps, like myself, some have most unhappy recollections of their own childhood and the problem of death. To me "the big hole," "the black angel" and "the grim reaper" were ghoulish nightmares of a living dream. Perhaps some of you are hoping for a little help on how to handle this trying problem with your little children. May I give you the benefit of my experience?

From earliest infancy I have taught my two "bonny lassies" to look on dying as a beautiful thing. Not only beautiful, kind and gentle, but a happy experience as well. An experience to be anticipated with pleasure.

When Janey was four she came to her first realization of the finality of death and began asking her first probing questions. "Why must people die, mummy?" "Why don't we come back when we die?" "Will you die, and daddy?" I nodded my head affirmatively, striving for nonchalance



and answered smilingly, "Oh, sho, sho chile, we all gwine die some day." She appreciated the approach yet continued, "But Aunt May (who lives with us) won't die. I know because her face is all in ruffles, and you can't die when you get that old, can you, Mummy?"

"Probably Aunt May will be the first one to go, darling, because she's the oldest."

"But if all of you die, who will keep care of us?" Her chin was beginning to quiver in spite of a bitten under lip.

"Oh, daddy and I aren't gone yet. We'll probably be here long after you're grown up." She was greatly relieved.

"People are like trees and animals and flowers, Janey. The good God has a plan worked out for all of us, even before we're born. And if everything goes the way it should we just follow that plan."

"What kind of a plan, mummy?"

"You've seen how little seeds get planted in the earth."

"Yes."

"They grow for a certain time, then they get buds. The buds turn into flowers and the flowers into seeds or fruit. That goes on for many years. Then one day we hear the farmer saying, 'This tree is passed bearing'."

"Yes."

"Then he must either cut it down or leave it there to decay and gradually dry up and blow away."

"But why did it stop bearing?"

"It stopped bearing because what we called its life span was finished."

"What does that mean, mother?"

"A life span is a circle, or as big people say, 'a cycle' of living. First the egg, then the little peepie, then the mother hen laying eggs herself, then roast chicken for Sunday dinner. The roast chicken is because God knows people need food and he puts some things here for us to eat."

"Tell me more about cyc— things."

"A cycle is something that goes around and then comes back to where it started and begins all over again."

"Like a merry-go-round?"

"That's right. There are all kinds of cycles to match all kinds of life. Mosquitoes, for instance, have a very short life span. They complete their whole lives in a few hours, even when they don't get swatted. Trees have a wide cycle to go around, but God gave the widest cycles of all to the great rocks and mountains that live for thousands and thousands of years. In the end though everything dies. By that we simply mean that it stops being what it was and changes into some other kind of existence. Nothing ever really dies or is lost."

"Is that unhappy, mother, things going away like that?"

"Not at all, my cherub. Kiss your mummy and let me smooth those lines out of your serious little face. Now laugh—goodness, dying is nothing. Listen, it's just as though God had started a game with us. A lovely, active, interesting game that has all different parts to it."

"Yes, mummy."

"The game of life goes on and on, while God stands nearby like a teacher in the window watching. Some people can play very well. They don't make any big mistakes, they never get badly

\*Mrs. Frank W. Montgomery, Nescopek, Pennsylvania.



hurt, nor ill, they just seem to know exactly how to play and can stay in a long, long time. Others quickly get into all sorts of trouble. Some just get tired and want to stop. When God sees someone so badly hurt that he can't possibly play any more, or when he knows they've been in as long as it is good for them, you know what he does?"

"No."

"He just calls to them and says, 'Come on out of the game now and rest awhile. Later we'll play a nicer game somewhere else.' And that's all dying is, sweetie pie, just changing games."

#### Protection From Death Scenes

Jane is nine now. In all these years any questions she has raised about "dead people" have been answered with the assurance that death is a blessing—a fine promotion. That nobody dead is unhappy and that undue grief and mourning is a sign of wrong thinking. Christians believe that their loved ones are safe and content with Jesus. Living in some delightful new way of their own—a secret way. Therefore we must be brave and do our best to help the living play a good game until our turn comes to find out the delightful secret.

Despite all this pleasant philosophy about the life beyond I have made it a point to keep Jane as far away from scenes of death as possible. Whatever discussion of the subject there has been, has always come in response to her own questions—the solution of a problem of the moment; the idea being to keep her from brooding over unsolvable mysteries, and to surround the subject with light and air whenever she felt she needed it.

Now when my second little girl, Joanne, began groping about for answers to some of the problems of the big, wide world, I pursued the same tactics of discussing when problems naturally arose.

Being three years younger, or perhaps being of a less curious turn of mind, she never seemed concerned over questions of bereavement. "She just hasn't come to that yet, let's wait," I said.

Then for four years I floated blissfully along on the assumption that golden-haired, merry-eyed Jody was a singular type whose mind apparently just didn't tussle with the "dead people" problem.

Imagine my astonishment then when one day this blithesome youngest dashed in from being "out." With brisk, business-like air she hung up her things, placed a tiny hand on each side of her waist, cocked her head and with an air of utter preoccupation, in tones of deepest perplexity, popped the



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following astounding three questions one after another without pausing.

"Why do you think he put a pink dress on her? He ought've known white would look better under an orange light."

"And, mother, why can't you drain the blood out of their feet instead of cutting under their arms like that?"

"Why does he have to pump that pink stuff into them anyway, mother? It smells awful. Wouldn't they keep okay without it for only three days?"

Close inquiry, when I could recover my equilibrium brought startling revelations. The times when playmate Glen's requests that "Thoanne" be allowed to "go along wif me an' my daddy" had been blindly granted, they certainly had gone places. Glen's good, old-fashioned daddy happens to be an undertaker. Where they went I realize now must have been down to the morgue. Often, I'd seen the knock-about hearse going back and forth busily. Little did I realize who the passengers were. Once there, "daddy" had probably just gone on about his business while the two youngsters, exploring the stuffy funeral parlor as a playroom, had adjourned back stage to look and learn.

Well, an education like that does something for a child. Something practical and sane that is an advantage all through life. Taken in their stride that way the process of embalming is no more strange and startling than many of the other queer and wonderful things going on every day in the great puzzling world. My Jody at five years old has less fear of a corpse than she has of a cocoanut. And her cool appraisal of a laying out is as stimulating as it is innocent.

#### Death Comes Home

A month ago there was sad opportunity for testing out these two little girls' widely divergent approaches to the experience of death. My beloved father passed away suddenly. We were puzzled as to how to break the news to these little ones who worshipped him. Finally it was agreed we would wait until they had eaten their lunch, and then tell them, gradually. At twelve o'clock they bounced in from school full of animation and busy plans for the afternoon, and getting back to school. Just before we left the table my husband said, "You won't be going back to school for a little while, children."

"Why-eye" came a consternated duet.

"Because of a telegram we received this morning."

"A telegram? Oh, tell us!"

"It had sad, sad news." Daddy's voice prepared them earnestly.

"What happened?" They were very

quiet, as were all of us, as he said:

"Grampa Jack died last night." We guardedly watched them.

In the silence, tears welled Jane's eyes, spilled slowly down her dress. Joanne, staggered for a moment, said, "Aw, poor Grampa Jack." Then brightening immediately she added, with a wide comforting sweep of the arms—"But that's all right, folks. Now Grandma Howell can marry 'Pappap' and he won't be lonesome any more." The two had never so much as met. Her eager, helpful wee face pleaded with us to be happy again because she could fix everything.

It was too much for us. Even with the telegram on the table, we had to laugh. I recalled how that same far-sighted cherub had once before said, "Now, mumsy, when you die, I get daddy, remember." So that was settled.

Father's funeral was the first in our family experience. Keeping a steady lip and dry eye was practically impossible some of the time. The long trip home wasn't so bad. Eight hours of driving with children keeps the mind too active for deep grieving. By the time we reached the outskirts of home I had myself pretty well in hand to face my mother, and the children knew just what to say and what not to.

At last we arrived on Ninth Street. The porch light was on at home as usual for our coming, and all was well. We were brave and ready. A minute farther, the car stopped. We were there! Suddenly a most dreadful silence fell down. There was no mad scramble to see who could be first to the door. Glancing up I beheld on the threshold not the still vaguely-anticipated forms of mother and dad, but the tall elegance of a slender basket of stately white flowers.

Frank drove around the block several times before he felt we could face that again. But there was no going to pieces. Four loving little arms tight about my neck, two trusting wee faces mutely challenging the sobs compelled me to practice what I had always preached. "Death is a privilege. Only the ungracious make deep lament."

How glad we were that we had taken the children. They made the family reunion complete. Subtly they helped the whole situation over many a difficult moment, and it hurt them not at all. The memory of it will be a life-long treasure and honor to them.

They shed no tears. Their only sorrow was the reflection of my own when it became inescapable. Throughout the whole experience they knew no fear, no regret, no morbid curiosity. "Grampa Jack" had fulfilled his cycle, that was all. It was for each of us to

go happily on with the game until we too heard that one clear call.

And so I am convinced that children, even the most sensitive, will have no disquieting doubts, no nightmares, no ghastly repulsion towards death. Properly guided they will create their own philosophy of parting to sustain them. And a very lovely and complete one it will be.

Our two little girls viewed the luxurious bier containing their grandfather, the profusion of flowers, the quiet steps and hushed voices as details of an impressive graduation ceremony. The unwonted tenderness and loving solicitude of the mourners for each other were to them the outward signs of a deep, spiritual experience. The whole sad occasion was a solemn and inspiring three days' ritual to celebrate the advancement of a loved one. One who though lying unnaturally white and still was yet the recipient of great good fortune. The distinction of being called out of the old game and chosen to share the mystic, enchanting secret of a delightful new game somewhere closer to God.

Ah, that the whole grief-weary world might have a little child's sweet assurance and trusting faith in the fitness of things and face death with the same perfect confidence.

#### Leslie Weatherhead

(From page 725)

living. One such question is this: How should Christians think of immortality and the life to come? This question Mr. Weatherhead considers in one of his earliest books, entitled *After Death* (1923). In the preface he quotes the late Canon B. H. Streeter to this effect, that "contemporary religion has no pressing need than the thinking out and popularization of new ways of presenting to the mind an idea of what is meant by the Christian hope of immortality." Acting on this suggestion, Mr. Weatherhead in his book proceeds to give what he calls a popular statement of the modern Christian view of life beyond the grave. Another, and perhaps even more pressing and difficult, problem which confronts the Christian believer is how is it possible to reconcile the Christian doctrine of the love and fatherhood of God with the appalling volume of suffering which exists in the world, and especially with that large measure of it which seems to be entirely unmerited? This question—probably the most puzzling of all for defenders of the Christian faith—Mr. Weatherhead deals with in his book, *Why Do Men Suffer?* (1935); and in this book he seeks to explain the reasons why such suffering exists at all,

## A World-Wide Communion Observance

A SECOND world-wide communion observance will occur on Sunday, October 5. It is hoped that every denomination will join in this observance of the holy communion simultaneously. What could be a greater witness of the oneness of Christians in the body of Christ than a widespread participation in this observance? What could Christians do in this time of strife and disintegration that would be more significant than to give a demonstration of united fellowship about the Table of their Lord and Savior Jesus Christ? It is appropriate that at this critical time when hate is rampant, Christians everywhere should maintain an unbroken fellowship.

It is proposed that on this day every local congregation throughout the world will observe the holy communion, seeking to have every member present at the Lord's Table. The observance does not contemplate or suggest union communion services, but rather that each congregation shall seek to have its entire membership present at its own communion service. How could any congregation start its autumn's work in a more appropriate or effective way than this? Here is the place for a re-dedication of Christians to the work of their Lord.

Literature to help the pastors and churches in this world-wide communion observance on October 5 is available

the forces and circumstances which produce it, the constructive function it may fulfill in human life, and the Christian attitude towards it.

### War a Lesser Evil

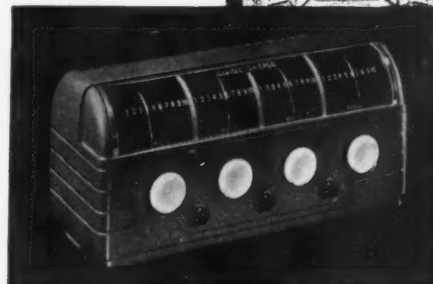
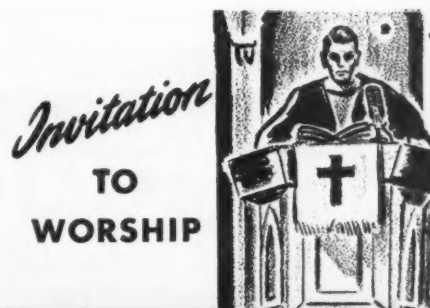
Recent tragic events in Europe have forced upon the attention of all thinking Christians this question, What is the proper, or at least the preferable, Christian attitude towards war? This matter Mr. Weatherhead handles in a recent volume, *Thinking Aloud in War-time* (1940). Here he outlines the working of his own mind on this crucial question. During World War Number One, of course, he was no pacifist; on the contrary, he was an active and convinced combatant. But in thinking about this issue during the twenties, he became deeply enamoured of the pacifist position as expounded by such sincere exponents of it as Canon "Dick" Sheppard and Mr. George Lansbury. In view of recent terrible events on the European continent, however, Mr. Weatherhead has felt



now. Samples of all the literature may be had without cost by writing to the Department of Evangelism, Federal Council of the Churches of Christ, 297 Fourth Avenue, New York, New York.

himself compelled once more to alter his point of view in this matter. Not that he is blind to the beastliness of war, its destruction of human and material values; but now he believes, in face of the brutal paganism which menaces Christian civilization today, that war-making against such aggression is a lesser evil than non-resistance. Therefore he can give his whole-hearted support to the war effort of Great Britain today.

The above account does not pretend to have reviewed, or even to have mentioned, all of Mr. Weatherhead's numerous books; for example, he has published yet another during the present year entitled *This Is the Victory*, which contains some of his recent City Temple sermons. But perhaps enough has been said to make clear his attitude to the fundamental issues of life. And even from this necessarily sketchy outline it will perhaps be apparent that he is not only keenly sensitive to the difficulties of worthy living today, but



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## A Protestant Church in a Refugee Camp

*In the camp at Gurs, near the Pyrenees, in unoccupied France some 13,000 war refugees are crowded together. They are young and old, sick and well, aryans and non-aryans. The Protestant fellowship has proved a strong uniting factor and a well organized church is functioning. The description which follows reminds one of the stories of the Roman catacombs.*

THE impulse which led to the formation of a living camp congregation came through the miracle of Christmas. The Christmas festival of the Protestants of Gurs was the greatest event in the life of the camp. One hundred people came to the table of the Lord in the midst of intense cold. Christmas was celebrated in the spirit of the good news from God, and the light shone brightly into the abysmal darkness of the situation. It has not gone out, but has taken firm hold in the life of these wretched people, and has created new life.

Today there is in Gurs a firmly organized Protestant camp congregation of 500 to 1,000 members. In each section of the camp elders are at work who have been dedicated to their work by the congregation. Every Tuesday there is a well-attended service under the leadership of the responsible camp chaplain, a Reformed Church minister from the neighborhood. Furthermore, interned lay people often give short addresses which, as French friends told us, often surprise them by their penetrating understanding of the Biblical texts. One of the three French welfare workers sent to the camp by the French

Christian Youth Organizations reports that it is very seldom that services so dignified and reverent, and with such a liturgical richness as the ones in Gurs, have been held in France. After the service, the minister, the welfare workers and elders discuss the assistance that should be given to especially needy members of the congregation. At Christmas many internes who have been in camps since the beginning of the war had no shoes left. Owing to the zeal of the French helpers and the gifts of Swiss friends sent through the Ecumenical Committee for Refugees in Geneva, no member of the camp congregation now lacks foot-gear.

The center of the life of the congregation is the "Baraque Protestante." This building has been properly equipped for religious services, once again by the cooperation of the groups named above, and is arranged so that the "cave dwellers" of the dark unwholesome sleeping barracks find light, benches, tables, cleanliness and refreshment in it. On Sunday afternoons there are often 200 internes busy with serious and happy catechetical and Biblical study work.

The committee was able to answer

is also persuaded of the sufficiency of Jesus Christ to overcome these difficulties successfully and make life strong, rich and full. And that this gospel which he expounds is proving acceptable to multitudes of thinking men and women, especially of the younger generation, is abundantly evidenced by the deep and wide influence which he exerts for Jesus Christ and his church.

P. S.—Since this article was written, the City Temple has been destroyed by German air action. In view of the passing of this well-known building, the following note on its history may be of interest. The organization—the oldest Congregational church in the city of London—was founded in 1640 by the Rev. Dr. Thomas Goodwin, the famous Puritan divine. For many years its meeting-place was the Poul-

try Chapel, Cheapside. Not long after the installation of the Rev. Dr. Joseph Parker in 1869, it was decided to sell the Poultry Chapel and build a new church. A suitable site was secured in Holburn Viaduct; on May 19, 1873, the foundation stone of the City Temple was laid, and exactly a year later the building was dedicated. It was in this place that all Dr. Parker's successors carried on their ministry; and though the edifice is now a heap of ruins, the church organization will go on, and in due time, no doubt, will once again have a meeting-place of its own.

The latest news we have is to the effect that the congregation of the City Temple is meeting in St. Sepulchre's Church, Holborn Viaduct. A rebuilding committee has been appointed and amid the roar of bombs the historic congregation seeks the means to build anew.



the request for commentaries on the Epistle to the Romans; now Greek New Testaments are wanted for there are not a few thoroughly trained classical scholars in the congregation, which belongs to all classes and many nations.

Church music is being zealously carried on at the services and at regular well-attended choir practices. It is under the leadership of the former choir-master of a Strasburg church.

The worst enemy of these internes, weakened as they are by deprivations and under-nourishment, is the apathetic acceptance of a fate which seems to have no way out. They have no more energy to do anything, lie on their straw beds and let themselves drift along, without any effort of their will, to the death they long for. This was the state in which the welfare workers found many people. Then these people were spoken to and received some practical help, they experienced the inspiring power of Christmas joy and the tonic effect of belonging to a community which is guided by the word of God. So a new will to live took hold of many of them. They had a new sense of the meaning, task and goal of life. They pulled themselves together, and have been saved by the strength which has come to them directly from on high.

The president of the French Protestant Federation, Pastor Marc Boegner, who has been actively supporting this work for a long time, visited the camp congregation at Gurs at the beginning of April. His visit was a joyous festival for the refugees. These congregations, which are composed of Lutherans, Presbyterians, people who used to be indifferent or atheistical, British, Czechs, Germans, Poles, Spaniards, and others also, represent the Ecumenical Church in a way that we have hardly known hitherto. They are not embedded in the old, often external tradition of a national church, home, congregation and family; their one creator of the Holy Spirit who is not bound by the frontiers of national church or political groups but blows wherever he will throughout the whole world. These homeless people who have no continuing city here have been granted a home in the Church of Christ.

A minister made an interminable call on a lady member of his congregation. Her little daughter, who was in the room, grew weary of the conversation, and whispered in an audible key, "Don't he bring his amen with him, mamma?"

## SEVEN KINDS OF PESSIMISM

(This is an extract from a report of a preliminary survey by Dr. Henry E. Tralle, Church Building Consultant, to one of the hundred churches he is now serving in connection with building projects. It may be encouraging to other churches.)

**Y**OUR consultant found, in his personal interviews with forty-six individual leaders and workers of your church, a considerable amount of pessimism, induced in part by the prevalent world pessimism, and in part by several unsuccessful attempts, during a period of years, to carry through a program of church building and improvements. Your consultant's survey of the history and present condition of your church leads to the conclusion that none of these phases of pessimism are justified. This pessimism in your church may be analyzed as follows:

(1) **FAILURES.** The several unsuccessful attempts to build cannot be properly called "failures." They were sincere efforts to meet evident needs, and, no doubt, will become factors in ultimate success. Many successes have been due in part to past mistakes and failures. In any case, these failures do not mean that the present building program will fail, because it is being conducted somewhat differently, with the aid of an experienced consultant, and the needs are more clearly apparent and more imperative than at any other time in the past.

(2) **POVERTY.** Some say, "The money is not in our church. We are too poor to build what we need." The fact is that your church is not a poor church as compared with other churches that have built successfully. There is wealth enough in your church to build, if the leaders will proceed in accordance with the wisdom gained from churches that have built successfully.

(3) **BEQUESTS.** "This building should be erected by the dead through bequests; the living are not able to do it because of taxes and upset business conditions." So said one of those interviewed. He is mistaken, as the experiences of other churches have shown. Your church cannot afford to wait on bequests. Its building program already has been too long delayed.

(4) **PLEDGES.** One suggested that pledges will not be paid, even if made. This is a baseless charge against church members. The statistics show that church pledges are paid to the extent of about ninety-five per cent, and that the unpaid pledges are more than made up by gifts from new members recruited with the aid of improved building facilities.

(5) **CONDITIONS.** "World conditions are bad, and the times are unfavorable to building church houses," say some. The fact is that many churches are now building, and many others are getting ready to build soon, because business conditions are better, in our country, than they have been for years, and money is more readily obtainable for church construction, now, and easier to get, than it will be, probably, a few years hence. Moreover, in building at this time, the church will be helping to improve world conditions, while at the same time, maintaining Christian morale within its own organization and in its community.

(6) **OFFICIALS.** One said, "Our officials are lacking in business sense, and they do not consult the membership sufficiently." This statement cannot be taken at its face value. Church officials, usually, have more wisdom than others in the church, and give more time and thought to the business of the church than do the others. There seems no reason to believe that it is otherwise in your church.

(7) **SPIRITUALITY.** "Our church is lacking in spirituality." So said one of those interviewed. No doubt, there is some truth in the statement. No church ever has as much spirituality as it ought to have. At the same time, I see no reason to believe that your church is exceptionally lacking in this respect. One of your newer members has found that your church is spiritual and friendly, and has expressed her appreciation. A better building would not in itself, of course, improve the spiritual condition of your church. However, the thought and effort and prayer and gifts that are necessary to obtain a new building have been found to be promotive of increased spirituality and usefulness.

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# The Devotional Exercises

by C. Walton Marteney\*

*This article is addressed to the women's societies. We hope that ministers will read it. Then pass it on where it will do the most good. Many times the poor appreciation of worship in our societies comes because of the unwillingness of the minister to give time and thought to help the committee.*

"OUR devotional exercises will be led by Mrs. ———!" That familiar phrase falls regularly from the lips of the presiding officer of a group of ladies gathered to perform some activity in the church. So far as the presiding officer is concerned that is the end of the matter. But what, for the one who does the "leading," lies behind that commonplace remark? It is in the hope of helping in an important task that these suggestions follow.

My ministerial brethren have had an oft-repeated experience. The one who must lead the devotional service at the next meeting of the Women's Class, the Missionary Society, the W. C. T. U., the Ladies' Aid or the Women's Guild has asked: "Can you help me think of something for the devotions for our next meeting?" And, impatient that we are bothered with such a trifle we say, "Oh, just select a few verses of scripture, sing a couple of hymns and call on Sister Jones to lead in prayer. That is about all you will have time for." It sounds so simple, and for the minister the preparation of devotional services is easy because of his training and experience. It is not easy for one without that background.

Moreover, the devotional leader is in difficulty. She has been selected because she is willing to do the job. Often her part of the session is to observe the proprieties. Yet something is amiss. These ladies are part of the church. They are engaged in tasks for the kingdom of God. They are the hands and voice of God as they do the work of the group. They should begin their sessions with worship. Devotional exercises! Devotions are an act of worship. Exercises mean activity. Someone leads in that activity, that period of worship. There will be some present who for one reason or another will not have attended many formal services of worship. They will need to be led. So what is often thought of as a trifle, as commonplace, is an imperative if such people are to hear God's voice and to feel that the work they do is really God's

work.

More and more the ones who lead these devotional exercises are taking their task seriously. They want the devotions to be more than perfunctory, or something that has to be endured until enough members arrive to begin the meeting. To help them is to help the church. In the hope of helping these leaders these lines are written. They are a group to be held in high esteem and their task made easier.

## What You Can Do

Suppose you are to lead the devotions at the next meeting of your society. What must you do?

First: You must have at least a speaking acquaintance with God. You will not be talking to the group. You will be leading the group, by a path you already know, into the presence of God. Your first task is to find the way for yourself. If God is to be as near to you as members of your family you must seek him for yourself. Then you will have no difficulty leading those of the group into his presence. No one has any business leading devotions who cannot talk with God simply and sincerely.

Second: What of the items of the "devotional exercises"? If you are wise you will select some idea that will be appropriate for the occasion. A theme is of value, for it unifies your devotions. A good housewife can take the odds and ends of food in the refrigerator and make of them an appetizing "hash" for her family. So unrelated incidents of life can be collected and arranged in such fashion as to be both appealing and strengthening spiritually. Some theme will bind these bits together. For example: it is springtime. The trees are beginning to put forth leaf and flower. Near the window a cardinal is singing as only a cardinal can. A phrase from the scripture suggests itself to me, "The winter is over, the time of the singing of birds has come." A childhood rhyme is recalled. It was the story of a nightingale who sang a few notes out of tune. With breaking heart she folded her head under her wing. She would not sing until she was reminded that God cared only that she sang as

best she could. Her mistakes would humble her pride so that she might sing not to men but to God. The theme might be: "Worship the Lord in the beauty of holiness." For a scripture you have only to turn to the Psalms, or to Isaiah, 6, or chapters 40 onward and find many a passage. As for hymns, "This Is My Father's World," "For the Beauty of the Earth" and "All Things Bright and Beautiful" are suggestive. Your prayer would be one of thanksgiving for the beauties of the world, and of grace to lead you to make your lives as beautiful in their consecration to his will.

Third: What of the devotional speech? Your best materials for the three to five-minute devotional talks are those that are all about you. Some little experience that you pass unnoticed may be a gem of truth if you hold it long enough to discover its beauty. The following incidents are trifles but they show what I mean. I have walked in boyhood days on the mountain paths of my grandfather's farm in West Virginia. There, too, I have crawled into the hillside cave from which he dug his coal supply. So it would be easy to talk of people who deliberately choose to live in the dark, when they might walk the high places, along the narrow trails of beauty and view the far horizons. There is a familiar poem that develops that theme, saying, "To every soul there openeth a way, and ways and a way. And the high soul climbs the high way, and the low soul gropes the low." That is a theme easily developed. Again, as once I sat in the study the voices of children reached my ears. Some children on the pavement below were quarreling. A little girl was trying to get her bike away from some boys, but she could not. One of the boys had locked her bike with his lock, and had the key in his pocket. She could not leave until he released her. A good scripture for that incident is Jacob wrestling with the angel, for it teaches the reverse of the incident mentioned. For many of us keep folk from God because we hold them fast with our lock, and our key. A good story in verse for that theme would be Sill's "The Fool's Prayer." On another occasion some of us were at the seashore. We stood on the beach, the waves driving the water over our feet. Far out on the horizon ships were passing slowly from view. Many an individual has so stood at the shoreline,

\*Minister, First Baptist Church, Ridley Park, Pennsylvania.





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looking into the distance. The waters lap about his feet, but he has launched no boat on the sea to bear him to his destination. The incident where Jesus bids his disciples to "launch out into the deep" furnishes a theme.

These are simple experiences, but your own incidents joined to the heritage of the scripture and linked to the heart with hymns may make the few moments of devotion a blessing. Look for everyday things of life and find God through them. People like the things they understand. And after the meeting they will thank you for showing them how to find God through their own experiences of everyday life.

#### Don't Neglect the Moral

Fourth: Remember the reason for your devotional exercises. Don't hesitate to point a moral. There has been enough of daintiness in this respect. Remember that you are joining forces with God. Your task is to lead your group into his presence. If you can find anywhere in the scriptures the hymn or the experiences of your life, something that will point the way, then point the way. Every mother knows that she must tell her children the same thing over and over. Finally they learn to do the thing she wants done, as it should be done. Is God any less exacting than a mother? Lecturers are ex-

pected to talk intelligently and attractively without sermonizing, but devotional leaders should point folk Godward. The moral of a tale is a signpost. Keep it in sight of yourself and the group.

Fifth: What of the order of the service? Your time is set within narrow limits. The various items are usually hymns, scripture and prayer, with a brief talk sometimes added. Can a stereotyped form have much vitality? Ezekiel once had a vision of a valley of dry bones. He asked: Can these dry bones live? The answer is they did when the spirit of God breathed upon them. So, a moment of quiet music, a few words of invocation, a hymn, the Bible lesson, a prayer by the leaders or directed prayer from the group, a short talk, and a hymn in closing can be inspirational if from opening music to closing hymn the items are bound together by a single theme. It means preparation, and cooperation with those who are to play the music and read the lesson. The leader may do everything but play the music. Or she may have someone sing a hymn instead of having the group sing. There are possibilities for variation within the established form of the service.

Sixth: How shall the themes be found? Occasions often suggest themes.



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The various festivals of the church year provide some. There are holidays that may surprise you with their spiritual ancestry, as St. Patrick's Day and Hallowe'en, two widely dissimilar occasions. The type of work the group is doing and its general program for the year may help. If you are a chairman of a devotional committee, responsible for a season's program, you may want a continuity of services. The Bible is filled with incidents and names that are entirely new to people. Did you ever hear the fable of the trees in search of a king? Do you remember the story of Jeshophat in another man's armor? The books of Judges, Chronicles and Kings have abundant biographical material for devotional studies. The book of The Acts and the gospel of Mark are excellent source materials from the New Testament. Some time try using the stories of the two Ananiases found in Acts. The material is abundant. The collecting and arranging take time. Choose a theme, work your material into it, and the theme into the material. The Topical Concordance published by Harper's will help find scriptural references. Select your hymns to keep company with your theme. When the lesson of scripture, hymns and talk are done, lead the group in simple and earnest prayer. Let the prayer be in keeping with the spirit of the whole period.

And I think you will hear the president of the group say: "We thank Mrs. Jones for such a helpful devotional exercise." That will be your reward.

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## Introducing the Children To the Church

by Jean Louise Smith

*Do the children in your church school know that there is a church? Have they seen the altar and chancel appointments? Have they looked upon the stained glass windows? Miss Smith suggests that it would be well to plan a little church exploring for them.*

IN one church the junior department was held in a basement room. An outside door led directly from the street to the room and most of the children used that entrance. One Sunday the superintendent took the children into the church sanctuary. A child looked around him in amazement. "Why," he said, "I never knew that all this was upstairs!"

If children are to make the transition from Sunday school to church attendance easily and naturally, the Sunday school will want to help prepare them for church attendance. It is not too early to start this preparation in the beginner department. One successful beginner teacher takes her group into the church three or four times a year. The children look around, notice the stained glass windows and sing one of their songs to organ accompaniment. After they return to their department room they discuss the visit—the quiet of the church and how it is a place which people have made beautiful because they love their heavenly Father and want to express their thanks for his many good gifts to them.

Once or twice a year their friend, the minister, comes to visit. The children made a Christmas card for the minister and took it to him in his study. They have come to look on the minister as their friend and as he has told them a little something of his work, they have a sense of appreciation of how the minister helps God by helping others.

Primary children can go considerably further in learning about the church. If there is some interesting symbolism in your church, they will enjoy having the less complicated symbols explained in simple language. Perhaps you can tell them the stories of the windows and, if the windows picture biblical characters, the children may be able to identify some of them and recall the Bible stories.

Primary children are old enough to discuss some of the aspects of worship. They can talk about why people want to praise and thank God. They can dis-

cuss why they want to be polite or reverent in church, because they are now having experiences in their everyday life that call for saying "thank you" and being grateful. They are experiencing situations when politeness and respect is an indication of love. And so, on the basis of these experiences, the children can discover how important it is to come to church to worship joyfully and enter into the worship in reverence. The primary children will make many trips to the church and after a group has visited, there should be an opportunity for them to ask questions. Answer these questions in an honest and simple manner, in terms which the children can understand.

The junior child is ready to appreciate more symbols. If yours is a formal, ritualistic type of church, the children will be interested in knowing about the altar, the pulpit and the lecturn. Perhaps some of the juniors sing in a children's choir and are thus becoming acquainted with church music. Teach the children a few great hymns of the church, giving them something of the history of the hymn and how it came to be written.

In one church the entire junior department attended the church service up to the time of the sermon. The minister told the children a story, built around the idea that the church is like a family and members of the church are trying to help and love each other. All during the worship and the story the children were very quiet. When they left the church they went directly to their department room.

"What did you like best?" asked the teacher.

"I liked the music. It made me feel that God is great and I am small."

"I liked the offering part," said another.

"Why?" prodded the teacher.

Slowly, with much thought, the child replied, "Because it helped me feel that I was giving more than my money. I gave part of myself to God."

Those children had really experienced worship. It had lifted them out of themselves and they had felt a sense of dedication and high values.

Children enjoy music, especially if they are given a little guidance in understanding it. Let them investigate the organ, asking the organist to explain the instrument to the children. Then have two or three worship services planned especially for the children in the church. This might be done at the time of the regular church school worship period if the sanctuary is available at that time. Or, it could be a special service on Sunday afternoon.

Primary and junior children will welcome opportunities to get better acquainted with the minister. Invite him to come into the department frequently. Ask him to tell the children something of his work. Perhaps he can suggest ways the children may help him. In one church the children volunteered to mend hymnals, help clean out cupboards and made an extra effort to keep their own department room neat and clean, attractive with plants and flowers. They felt a sense of pride about their church and they realized that they were a part of the church family.

Junior children may be encouraged to attend church at least once a month to start with. This can be made interesting and helpful by giving them a sense of anticipation as to what to expect and observe. The minister will be glad to give you assistance on this preparation. Then, the next Sunday, after the children have attended church, talk about their experience, asking them what part of the service they enjoyed and why. Let them ask questions.

Intermediates and seniors are ready for a more exhaustive study of the church service. Certainly young people of this age will be attending church regularly. Give them opportunities to learn and study the great hymns of the church. Much of this information they will enjoy looking up themselves and reporting to the group. This material is interestingly told in *Lyric Religion* by H. Augustine Smith.\* There are several other good books on the history and appreciation of church hymns. Invite the minister to come into the department and go through the service, asking him to give something of historical backgrounds of the elements of worship. This may take several Sundays, but should prove invaluable in helping the young people worship more intelligently and deeply.

After all, we enjoy doing the things that we understand. So the more we help the youth of our church school know about the great history of the

\*The Century Company, 1931.



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church and the church worship, the more gladly they will want to worship.

The second thing we must do is to provide meaningful opportunities for them to worship. All the knowledge in the world won't be a substitute for the feeling the child had who said, "I felt I gave something of myself." We worship from a sense of deep felt need because of our personal inadequacy; for a chance to express our joy and gratefulness for beauties of nature and blessings of family and friends. Children have this sense of need and the desire to praise. We as leaders must be alert to opportunities for the children to express this through worship in an atmosphere like the church.



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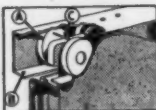


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# Labor Sunday Message

*The following message has been approved by the Executive Committee of the Federal Council of the Churches of Christ in America. It is requested that it be read, as preferred, on Sunday, August 31, or Sunday, September 7.*

THE Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the world-wide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the

further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principles of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian movement which has renewed its spirit and clarified its vision of the wider implications of its gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.



## IDLE TALES OF JERUSALEM AND SASKATOON

No, no, they said, such fable could not be;  
 Impose it not on our credulity.  
 Some wandering tale thou'st welcomed to thy mind  
 Of deity escaped from tomb confined,  
 And thou hast been distraught these several days,  
 And being woman, weakened thine amaze.

No, no, they said, such idle tale is woe,  
 No balm for wounded hearts is fashioned so.  
 And Mary said, He came to me!  
 Have faith: Thou also shalt Him see,  
 He'll free thy soul from gloom's dark prison,  
 For Christ is risen!

Ah yes, some say, the Christian myth of old,  
 Of One returned, Whom death had not controlled;  
 But social good, increased, will show it vain,  
 And knowledge pure, increased, will make us sane.  
 Ah yes, some say, the tale perhaps is true,  
 But times are ill, we have so much to do!

Still I affirm, He came to me!  
 He blessed my life with victory!  
 Come follow Him, His will obey,  
 Of Life and Love He is the Way;  
 He'll free thy soul from gloom's dark prison,  
 For Christ is risen!  
 John Manuel.

## JEWS COOPERATE IN SUMMER SERVICES

Indiana, Pennsylvania—The ministerium of Indiana, Pennsylvania, a town of 10,000 population, embraces nine churches, Lutheran, Methodist, United Presbyterian, Christian, Baptist, Episcopal, Jewish, Evangelical and Presbyterian.

During July and August these churches unite in the evening service.

On July 27 the Jewish congregation was in charge of the service. They have no synagogue of their own, so the session of the Presbyterian Church tendered the use of their building. A cantor sang the liturgical chants.

From the New Presbyterian Hymnal the congregation of Jews and Gentiles sang the Hymns 77, "Our God, Our Help in Ages Past," and 9, "Unto the Hills Around," and read Selection 10 from the Psalter. A congregation of 600 attended. The service was conducted by the local rabbi and the preacher was a rabbi from Johnstown, Pennsylvania.

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## Seeking the Absentee Members

by Nat. G. Barnhart\*

THERE is without any doubt a question before the church that needs immediate attention. What shall we do about so many non-resident members? Too many persons hold their church membership in the church where they no longer live. This leads to inactivity, indifference, and often to loss of actual membership. A few examples showing the percentage of absentee members for different type local churches are as follows: a rural church, nineteen per cent; a village church, twenty-two per cent; a town church, seven per cent, and a city church, thirty-four per cent. These are cases of which I have personal knowledge.

A religious census in Baltimore, Maryland, in an area embracing six Protestant denominations and nineteen local congregations showed that there were 4,065 church members who were not affiliated with the church of their choice. Of this group 1,054 were Methodists, yet there were seven Methodist churches in the area.

In a large geographical section of our church, embracing many conferences with churches of every conceivable type, sixteen per cent of the total membership for that group were reported inactive. Under the definition given in the 1940 church discipline for classification of non-resident members, it would seem that fewer persons in the churches would be so classified. Yet in one large annual conference, its 1940 reports show that nineteen per cent of its total membership is non-resident.

There is an answer. It can be written best with the fullest cooperation of the laity. Church people can hinder and prevent improvement, or they can help to remedy the whole situation. The chief remedy is to transplant church members into a church where they live. This will often involve the transfer of church membership from one denomination to another, from one locality to another, and the transplanting of membership out of the local church of one's childhood into a local church near one's residence.

The laymen of a local congregation can, and often do, hinder such a plan by begging individuals never to move their membership. Thus good people stand in the way of the kingdom's advance. As a congregation will lose

some they will gain others. In each instance it brings new life blood into each congregation.

The laymen can assist and encourage a movement which will help reduce the number of non-resident members in local churches, and by the process of subtraction the kingdom is strengthened and extended. A Boy Scout executive gave me a sheaf of papers and said, "There are names of boys that are not in any church school. I got them from a survey our scout committee made in the public schools. All of these boys indicate that they are from Methodist families." All of the addresses were near my church. He put the interest of these boys and their religious welfare on my heart. I set out to ring their door bells. The first boy I found was a fourteen-year-old with red hair. With the assistance of our lay workers we got three church letters, four young men for Christ on profession of faith, and the whole family of ten for public worship. Then this family helped to win several neighbor families who were not going to the church.

This experience led to the discovery of a new method. I began to encourage my members to comb the community near my churches for lost Methodists. The laymen were enthusiastic as they saw the results, of new streams of energy flowing into their church, and their own non-resident members being transplanted into the life stream of a church near their homes.

Transplanting is a better answer to the whole question of "what to do with the absentees?" Yet too many congregations follow in the ruts of outworn ideas and obsolete techniques. The old way was to prune and revise the membership roll by dropping all the names of those who were inactive or lost sight of. Often this plan has been abused. As for instance when the "pastor and official board were not afraid to revise the church roll," and would cut off over twenty per cent of these names in a single year. I know of one church that removed a much larger per cent of the names in one year. These slashings of the names would be justified by saying, "Other churches are doing it this way and it is approved by the district superintendent."

Has not the time arrived for the church to provide for careful planning

\*Pastor, Johnson Memorial Methodist Church, Alderson, West Virginia.

and the use of the laymen in this work as never before in the history of the church? Our philosophy for the transplanting of absentee members needs to include a determination to do more constructive thinking on this question. The laity of the church will help to plan for the new techniques, and they will help bring about a practice for the larger harmony and greater success in every local congregation. But every pastor will need to aid in the movement and encourage the laymen to see that all together the whole matter will advance and strengthen the work of the kingdom of God.

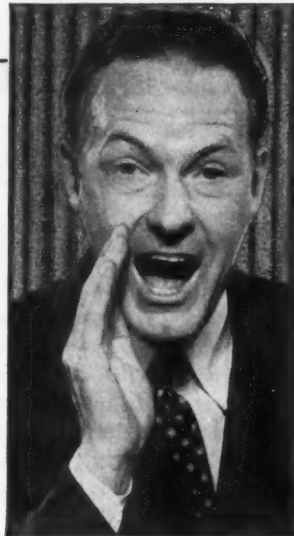
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O Lord of Life, Strength of the strong, and Best Guide of our youth, hear the petitions we direct to Thy throne of grace. The anguish of a nation's strong fatherhood and the tears of its sacrificing motherhood, prompt our prayer for the lads of our land. They are leaving our homes and altars to heed their country's call. They are shouldering arms, flying planes and manning ships in defense of the flag. Here in the friendly pew and at the family altar we follow them in dusty march, airy flight and stormy sea with our petitions for safety. May their remoteness from sanctuary and home not lessen their grip on the virtues of a royal manhood. Defend them, O Lover of Youth, from the sinister, soul-destroying scarlet siren whose lures lead only to dark disgrace and dishonor. These are our sons, Thy choice gift to us, and our hearts' desire is that they may serve our country's cause unsullied and unstained. Above all, dear Lord, guide them by Thy Holy Spirit that they may keep sacred in the crowded routine of each day, some fraction of time for a prayer tryst with Thee. Remind them of their baptismal covenant and confirmation convictions that they may be true soldiers of the Cross. And our hearts' plea, O Father of all the nations of the earth, is that enduring peace may soon come to supplant the sword, hate giving way to love and brutality to brotherhood. In the Name of our Elder Brother, the Prince of Peace. Amen.

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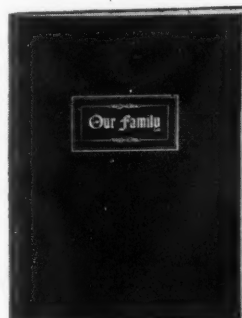
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# Marriages Not Made in Church

by Joseph Martin Dawson\*

*Here is a picture of southern marriage on the "catch as catch can" basis. We presume that there are many readers who can add to the story.*

THERE are those who marry in the basement of some City Hall (perfumed with the aroma of politicians) to the melody of an alderman's incantations; they are making not a vow of honor but a business contract, which they feel free at any time to end. There is no solemnity of ritual, no majesty of speech, no glory of music, no depth of emotion to burn the words of their promises into their memories. They kiss with a laugh and frolic home." So reasons Will Durant on "The Breakdown of Marriage" in his *Mansions of Philosophy*.

The drab, prosaic aspect of the courthouse wedding is seen in the ceremony of a Texas "marrying" justice: "Do you, John Doe and Mary Roe, take each other to be husband and wife?" "Yes." "Dollar and a half, please."

The question arises, however, as to whether priest or preacher can always supply the desired poetry and piety. There was the blunt old minister from the hinterland who to the accompaniment of music and candles joined two couples in a single ceremony and concluded: "Now I've married you—sort yourselves!"

Even where the preacher in Southern rural districts is preferred above the civil officer, many young people avoid the church. They appear, without the semblance of musicians or a ring, and beseech the minister to "make it short," often requesting that there shall be no prayer. This may not mean they are irreligious.

The insistence upon brevity among ruralites may be due to sheer embarrassment rather than aversion to religion. They would invoke God after all. A ranchman of the Southwestern plains carried a minister far out to a lonely house where he was taking unto himself an elderly spinster. "Do you take this woman whom you hold by the hand to be your lawful and wedded wife?" intoned the minister. The ranchman as solemnly responded, "Yes, by the grace of God, I do!"

If some country couples are terrified by the "show" of a church wedding, others view the building with super-

stitious reverence, albeit the superstition may extend to unforeseen details. Two young people, though going through with a very informal ceremony, wished to use the church. In the presence of a large company of friends and kindred they stood before the pulpit and the altar. The pastor began to administer the vows. "Stop!" cried the bride. He paused and asked the cause of urgent delay. She explained: "I'm not goin' nary step farther 'long as I'm crosswise the plank—I married that way before and it didn't stick." There was nothing to do but make sure of the proper alignment with the right direction of the planks in the floor, presumably with such magical effect as to guarantee happiness ever after.

Will Durant contends the reason for the secular marriage is sophistication in a ruthless age of industry. That may be, but here are exceptions. On the Southern farms where there is no sophistication, much ignorance of industry and real faith in religion, a minister is preferred but there may still be the mortal dread of the meeting house. A hulking farmer lad came upon the town's pastor on the public square on Saturday afternoon. "Are you the pa-arson?" he inquired. The minister admitted he was. "Well, I want to ask you a question," he drawled. "All right," the minister encouraged. "Is it a fact that you charge five dollars to marry people?" "No, no," corrected the pastor, "I never make any charge—always leave that to the groom." "Thank you," went on the farmer-stalwart, "I ken git Jedge Porter to marry me for a dollar and a half, but I 'lowed if you didn't charge no more'n he does, I'd ruther have you." "Fine," agreed the preacher, "I'll marry you for that." "Well, I'll bring my gal over to yore place about three tomorrer evenin'."

At the appointed time they were in front of the parsonage. It was February, and sleet was falling. The young giant had not encumbered himself with an overcoat, and the young girl, of slight figure, was decked out in white. The simple ceremony soon over, the minister's wife inquired, "Where are

you going on your wedding trip?" The beaming groom replied: "We've been ast to spend the night over here in the south part of town. We thought we'd drive around till then." "Drive around!" she exclaimed. "Why you'll freeze." Then she thought of something: "Why not stay here in our warm house till night, have supper with us, go to church and afterwards see your friends?" "All right," he boomed, "I believe we will."

It happened that the pastor had no sermon and his wife had no supper, so they prudently withdrew, leaving the young people in the room by themselves. During the two hours which ensued, not a sound emanated from the room. Marital bliss was evidently unspeakable—the sense of possession displaced all utterance, unless indeed there might have been soft whisperings. At length they all sat down to supper and rose up to go to church. Very timidly the two youngsters chose the rear seat. The minister went through the preliminaries and rose to announce his text, whereupon the benedict stalked down the aisle, looking at every step as if he must immediately fall to pieces. On reaching the edge of the platform, he leaned over and managed to whisper—but so loudly that every one in the auditorium heard him distinctly: "Parson, we're pow'fully erbliged to you for marryin' us and for feedin' us, but me and my old lady just can't stay to church!"

Amid the roar of the audience and the confusion of the minister the rugged groom and his "old lady" (all of sixteen) quickly made their escape. Not that they objected to the church—they have since lived in it as faithful members. At the moment they preferred the silvery sleet of the February night. Had they attempted the wedding there in the church that hulking gallant from the country would have fallen down dead!

In colonial Texas, when civil marriages were unknown and the Mexican government failed to provide Roman Catholic priests for the stipulated ecclesiastical marriage, the pioneer couples entered into some provisional announcement of their intentions and began living together as husband and wife. But when the Lone Star Republic came into being, many of the first families of Texas at once sought out

\*Minister, First Baptist Church, Waco, Texas.

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## Americanism Each Sunday

**C**ECIL PLUMB, minister of the Fourth Presbyterian Church of Boston, Massachusetts, has a plan which helps to make Americans conscious of their rich heritage. On a card he publishes the four stanzas of "America the Beautiful." On the reverse side are four selections, one each from the Preamble of the Constitution, the Bunker Hill Oration of Daniel Webster, the Gettysburg Address of Abraham Lincoln and the Square Deal by Theodore Roosevelt.

At each service the congregation reads one of these selections and then sings a verse of the hymn. It's a good idea; perhaps you will want to use it. So we are reproducing the four quotations which are used.

### Preamble to the Constitution

WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this CONSTITUTION for the United States of America.

### Bunker Hill Oration

We are placed at the head of the system of representative and popular governments. . . . The duty incumbent on us is to preserve the consistency of this cheering example, and take care that nothing may weaken its authority with the world. . . . The principle of free governments adheres to the American soil. It is bedded in it, immovable as its mountains. . . . But there remains to us a great duty of defence and

preservation. . . . By the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of Wisdom, of Peace, and of Liberty.

Daniel Webster.

### Gettysburg Address

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. . . . It is rather for us to be here dedicated to the great task remaining before us . . . that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth.

Abraham Lincoln.

### A Square Deal

The first requisite of good citizenship is that the man shall do the homely, every-day, hum-drum duties well. . . . More than aught else we need that the average man shall have in him the root of righteous living. . . . Let us be steadfast for the right . . . and let us likewise act in a spirit of the broadest and frankest generosity toward all our brothers. . . . I believe in this country with all my heart and soul. I believe that our people will in the end rise level to every need, will in the end triumph over every difficulty that rises before them. . . . For weal or woe we are knit together and . . . I have an abiding faith in the generosity, the courage, the resolution, and the common sense of all my countrymen.

Theodore Roosevelt.

Protestant ministers for the validation of their status, thus indicating their respect for the religious marriage. Two things made their matings permanent. One was love and the other was children. As for love, hardship and hazard seem to have made it strong, where now luxuries leave it weak. As to children, there usually were many of them, which sheds light on the fact that today, the country over, 55.4 per cent of divorces originate in childless homes, while divorces decrease in direct proportion to the number of children, twenty-one per cent where there are as many as three children and only one per cent where there are as many as eight to the married couple. There are

those, however, who insist that despite delayed recognition of religion, these Texans found it as necessary to marital success as love and children.

It may be asserted that elemental factors in marriage, such as love and children, are the only ones to be regarded and that the religious sanction is negligible. The answer is that there is a way of eating necessary food according to nature, and there is another way according to culture. Few would care to dispense with linen and silver and etiquette at the table, no matter how palatable the plates; and experience would convince us that in marriage we cannot without real loss omit the holy sanctions.

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# Why Labor Backs Democracy

*by Ruth Taylor\**

THE Nazi-Soviet War has brought confusion to many. But organized labor still stands firm. "What will labor say?" people ask. "Where does labor stand?"

Labor believes what it has always believed—that democracy is the way of life which it will follow to the bitter end, that this form of government alone offers a chance for the individual to progress, an opportunity for each generation to rise above itself and to go on, always in an ascending scale.

Labor believes that Totalitarian regimes, whether they be Nazi, Communist or Fascist, are parasitic growths—like fungi feeding upon the rights and liberties of others, sapping the many for the perpetuation and benefit and glorification of the few.

Labor believes that the basic theories of the Communists and the Nazis are the same, that their procedures are the same, that only the order of their method is different—and that they are both based on false premises and carried out in the spirit of injustice and contrary to the laws of God and man.

Labor is not swayed by the Nazi slogan of "Holy War." It remembers not only the persecution of the Jews, but the false trials and hamstringing of the Catholic Church, and the stultifying of the Protestant Church and the mar-

tyrdom of Niemoller and his confreres. Nor is it moved by the right about face of the Communists. It remembers how it has suffered from their boring from within, the sabotaging, the wholesale endorsement of the Nazi slogans, the oppression of the workers in Russia, the persecutions of all religious sects—labor will not listen to the crocodile plea to approve autocracy which uses the cloak of democracy where no democracy exists.

Labor believes that the sign of good government is the fulfillment of the promises made in the Bill of Rights; that when a government is tyrannical, and denies those rights to any group of its citizens, it no longer should be considered representative of the people and that any government not representative of the people must perish.

Labor believes in aiding democracy—in fighting for freedom, in all out aid to Britain. Let's not waste time quibbling—while tyrannies attack one another, let's increase production so that we may help bring ultimate defeat to Hitler, and at the same time speedily re-arm for the defense of this country and the preservation of that form of government where, without regard to race, creed or color, the human dignities shall forever be preserved and labor stay emancipated.

\*Feature writer for Charles Stelzle, Inc.

## Lake Placid Club Chapel

*Readers will appreciate these words of explanation regarding the Lake Placid Chapel, the picture of which furnishes our front cover study for the month.*

THE chapel is a memorial to Mrs. Annie Dewey, the wife of the late Dr. Melvil Dewey, who aided him in founding the Lake Placid Club in the year 1895. She was a woman of extraordinary intellectuality and general ability, having, I believe, been the first librarian of Wellesley College. She made a contribution to the life of the institution known as the Lake Placid Club scarcely second to that of Dr. Melvil Dewey, her husband, and it was therefore appropriate that when the decision was reached to erect a chapel to foster worship among the members and guests of the Lake Placid, she should be memorialized in the manner indicated.

The chapel was constructed in the

year 1924. The purpose of incorporating the chapel services as an integral part of the cultural life of Lake Placid Club rested on the belief of the founders and all of its officers between 1895 and the date of the dedication of the chapel, that religion is a natural and normal part of life and therefore worship has a proper place in the life of any resort institution if its leaders so believe.

The chapel seats 220. All the furnishings of the chancel, all the pews and all the windows are memorial gifts by members of the Lake Placid Club. Its windows were designed and installed by the Tiffany Ecclesiastical Studios of New York City and the designs were executed by Mr. Charles Tiffany



shortly before he laid down his work as head of these famous studios.

Underneath the altar is a crypt in which the ashes of Dr. Melvil Dewey and Mrs. Annie Dewey and also the ashes of a grandson, Arthur Dewey, are placed.

Chapel services are maintained by a rotating engagement of chaplains of various Protestant religious bodies who are in residence for periods ranging from a week-end to a month, depending upon the season of the year. Weekly preaching services are held in the chapel throughout the entire year with the exception of three Sundays at about Easter time. Daily week day services are held throughout the entire summer, and during certain weeks of the busy winter season. This service is fifteen minutes in duration, corresponding in nature to an ordinary brief college chapel service with a so-called three-minute sermon or devotional comment for the day.

The chapel is constructed as an integral part of the main clubhouse of the Lake Placid Club. It is therefore not detached and cannot be photographed except as a part of the clubhouse. The fact that this particular chapel is immediately adjacent to rooms occupied by nearly 500 members and guests as well as adjacent to the Agora and its stage and the dining rooms of the Lake Placid Club seating 1,000 people, symbolizes the ideal that religion has a natural place in the life of a resort of this type.

The chapel is used not only for the worship to which reference has already been made, but for weddings, occasionally for funeral services and other assemblies appropriate to such a room. As far as we have learned, Mission Inn in California is about the only other resort in which religious services are regularly conducted but I believe Mission Inn follows the plan that is used at the Lake Mohawk Hotel in the Catskills and at Clifton Springs Sanatorium farther south in New York State. In these places, however, public living rooms of the hotels are used whereas here the chapel is distinct in design and also churchly in character.

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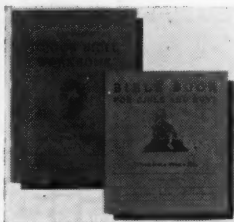
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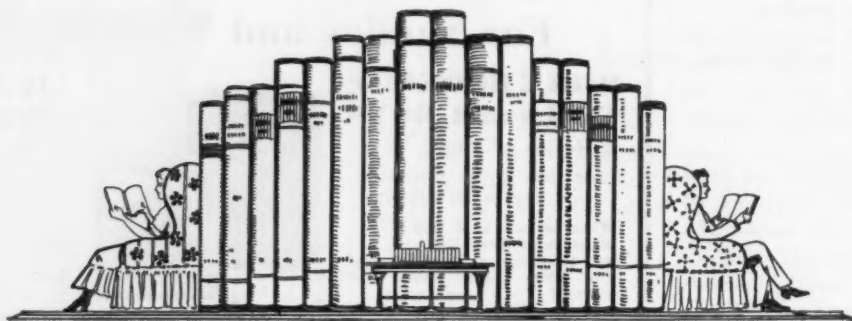
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WRITE FOR CATALOG 210

## New

## Books

**The Changing World**

**The Kingdom of God and the American Dream** by Sherwood Eddy. Harper & Brothers. 319 pages. \$2.90.

Sherwood Eddy believes that in this beautiful land of America there has traveled side by side a concept of the free state which he calls "The American Dream," and a religious hope known as "The Kingdom of God." This volume has been written to develop that idea and to interpret the idealism of America through its history. He starts with the backgrounds of American life, then brings us through the Colonial days, on to the eras of expansion, war, inflation, industrial unrest to the crisis of 1941.

This reviewer agrees so thoroughly with the proposition that he cannot but be a favorable reviewer. To remove the religious idealism from the history of America destroys the nation. There is nothing left once that has been done but the material values. Great as they are, they do not constitute the soul of a nation.

To crowd a survey of 500 years in a single volume means that, at best, the material is sketchy. The author must select carefully the material to be used and is under a pressure to give interpretations based on a minimum of documentary evidence. Mr. Eddy has done well but even an enthusiastic reader cannot accept some of the conclusions which he pens. The book will never be used as a source book on American history. It is, instead, a personal thesis developed through a reading of history.

The concluding pages concern the present world crisis. Mr. Eddy believes that the kingdom of God idea leads, convincingly, to a place for America in the world conflict. He gives this summary:

"Ground beneath the upper and nether milestones of national socialism and Soviet Communism, the old order of competitive, *laissez-faire* capitalism in Europe is likely to be destroyed. Isolated and unawakened as America is, there is yet little to challenge or discipline her national life. We are being purged in the furnace of affliction as is Great Britain. We are not passionately concerned about building a new world, though America is the only country left that is strong enough and rich enough to defend the endangered democracies or lead to a building of a new order."

What other verdict can follow but that America, to be true to its ideal, must give every possible aid to Britain and help to defeat the tyrant of Berlin?

W. H. L.

**The Ethical Ideals of Jesus in a Changing World** by G. Bromley Oxnam. Abingdon-Cokesbury Press. 135 pages. Price \$1.00.

While Bishop Oxnam traverses some familiar ground in this little volume, the illustrations from his personal experiences are unique and interesting.

After defining five basic ideals of Jesus in the opening chapter, the author turns his attention to "The Changing World," insisting that the Christian is concerned with the fact, the objective, and the method of change. In the third chapter there is an analysis of the international order with special reference to the background of the present crisis and an emphasis on the need of understanding other peoples. Chapters four and five deal with the economic crisis and the future of democracy. "Social wind drift," "social distance" and "social fault lines" are described as the divisive forces within the American community. The author warns us that national unity does not mean uniformity.

Bishop Oxnam takes his stand with those who believe that the absolute must be approached by way of the relative, but who feel the need of both absolutists and relativists in reconstructing the social order.

The author's account of a personal conversation with Rabindranath Tagore and his occasional references to travels in Germany and Russia lend peculiar interest to the book. The material in this volume was originally delivered in the form of lectures at the School of Religion, Florida Southern College.

J. C. P.

**This War We Wage** by Herbert Morrison, Howard Spring and E. M. Delafield. 103 pages, 55 photographs. \$1.00.

This is the American edition of British propaganda books. Three booklets have been brought together under one cover. The first is *Mr. Smith and Mr. Schmidt* by Herbert Morrison, Britain's Minister of Home Security. The second is entitled *All They Like Sheep* by Howard Spring, Literary Editor of the "London Evening Standard" and author of several splendid novels. The third is *People You Love* by E. M. Delafield, best known for her "Provincial Lady" books.

Through text and story, the book tells the losses of the democratic freedom in Germany and pictures the results of dictator rule. It is war publicity—restrained and refined.

W. H. L.

**The World Today** by Alfred M. Rehwinkel. Concordia Publishing House. 107 pages.

This brief work by the professor of theology in the Concordia Theological Seminary is, as its subtitle suggests, a challenge to the Christian Church. The author sketches the political and international world in his first chapter, spends the second on the social and economic world, and concludes with a third chapter on the religious world.

The work is quite sketchy and by no means well balanced; in points it is very homiletic in nature. Many valuable facts have been gathered to substantiate the argument, as e.g., the array of facts relating to the concentration of wealth in the few leading families in the United States. There is more pessimism than necessary and an excess of the apocalyptic.

R. W. A.

**Religion**

**Biography of the Gods** by A. Eustace Haydon. The Macmillan Company. 352 pages. \$2.50.

To write in an interesting fashion the biographies of the gods of all of the world's great religions requires a wealth of scholarship and literary skill. Both of these requisites are possessed by Dr. Haydon who is professor of history of religions at the University of Chicago. He makes the gods of the past as well as the living ones walk across the pages of this book clothed in garments of reality. But in no way has interest been allowed to take the place of fact.

The gods, like men, he tells us, were earthborn. The roots of their lives are in the soil of human hopes and hungerings. They were born and grew because of man's desperate needs. So long as a god could meet the needs of his people and serve them he lived and flourished. But the world has no place for useless gods, and many were there of divinities who died because they could no longer convince their former devotees of their value. A few of the deceased deities are mentioned: gods of Babylon, Egypt, Greece, Rome and northern Europe.

It is impossible within the limits of this review to more than mention that chapters are devoted to Ahura Mazda, the gods of India, Buddhas, the gods of China and Japan, Yahweh, the Christian God and Allah. Of most timely interest is the discussion of Amaterasu-Omikami, of Japan, which gives the reader a deeper understanding of the developments there which are creating such fundamental problems for Christianity today.



The discussion of Yahwah, the Jewish God, is interesting to the Christian as he follows him not only through his development in the Old Testament times but also through the more recent centuries. But for the Christian the high spot of interest in the volume is found in the treatment of the Christian God. It is the intention of the author that the early Christians did not think of Jesus as God, but as one of the divine beings of a lower order. He says that nowhere in the writings of St. Paul do we find the great apostle calling Jesus God. On the other hand there were Gentile Christians who would have been content to have had Jesus as their only God. These contrasting views, along with the problem of giving the Holy Spirit a place in the picture, led to much discussion and finally to the adoption of the Trinitarian position by the church. In recent years the Christian God has had to face the competition of science and philosophy and changes in his nature have resulted, at least for the intellectuals.

The concluding chapter is entitled "The Twilight of the Gods." We are told it is a question how long gods may endure in the conditions of our modern world. In every land they are challenged by the restless intellectual and social forces which are transforming all aspects of traditional cultures. Gods do not die easily, they have an amazing hold upon life, nevertheless they do sometimes die. Some readers may be amazed to find that Dr. Haydon is not certain that even the Christian God will survive. The following excerpts from the final paragraph of the book are worthy of much thought, "More important than faith in God is devotion to the human ideals of which he has become the symbol. \* \* \* What gods have been expected to do, and have failed to do through the ages, man must find the courage and intelligence to do for himself. More needful than faith in God is faith that man can give love, justice, peace and all his beloved moral values embodiment in human relations. Denial of this faith is the only real atheism. Without it, belief in the gods is mere futility. With it, and the practice that flows from it, man need not mourn the passing of the gods."

If you want a volume full of facts and dynamite to make you think, by all means read this book!

C. W. B.

**Christian Realism** by John C. Bennett. Charles Scribner's Sons. 198 pages. \$2.00.

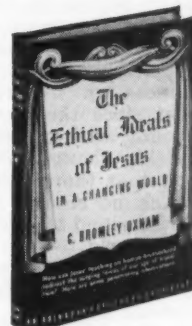
Dr. Bennett, a native of Kingston, Ontario, holds degrees from Williams College, Oxford University and Union Theological Seminary. He has taught in Auburn Theological Seminary, Union Theological Seminary and the Pacific School of Religion where he is now a professor. He is one of the most brilliant contemporary American theologians in whom a warm social passion is combined with profound scholarship. The immediate occasion for the publication of this book was the invitation from his own denomination to deliver the Council lectures at the General Council of the Congregational and Christian Churches in August of last year.

The first chapter is a diagnosis of our present world in which Dr. Bennett says that, "It is a mistake to suppose

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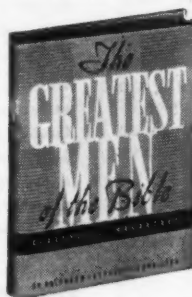
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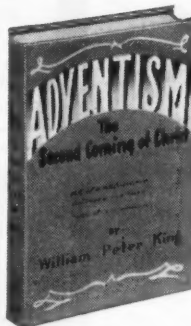
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that present trends are a return to the Middle Ages. In the Middle Ages rulers were afraid of God or hell and they shared power with a church which represented universal standards." Among the results of present conditions he says there will be a great hopelessness in contrast to the hopefulness which until now has been current since the last war, a difficulty in dealing with the fact that force has so quickly changed the face of the world, and that there will be a period now in which no church in Europe outside of Switzerland will be free to speak about this world.

Chapter two, on God and His Activity, proclaims four great and fundamental principles and gives a logical justification for them. They are God is the creator, God is the God of righteousness, God is the Lord of history and God is the redeemer. He is glad to note a renewed emphasis on forgiveness because of "the pervasiveness of the sense of guilt in human life," and because "we find ourselves in a society in which it is often possible for us to make no good choice."

Chapter three, on Man and His Possibilities, starts with the two assertions that man is made in the image of God and that man is a fallen creature, and concludes with an explanation of the fact that large scale institutions and natural social groups tend to lag behind the highest developments in personal life.

The last two chapters are reworked from materials originally presented in lectures on prominent foundations at the Pacific School of Religion, Queen's Theological College and Chicago Theological Seminary. They deal with Christians in Society and the Movement of Redemption. A thorough treatment of pacifism is found in the fourth chapter in which the author's own conclusion is found in his statement, "What the non-pacifist Christian rightly contends is that pacifism is not a self-sufficient social strategy available at all times to the nation and to those who are responsible for public policy, and that, since Christians have responsibility for public policy, pacifism is not the only decision open to the Christian who seeks to be sensitive and obedient."

The Appendix is a reprint of an article in the Journal of Religion and although the conclusions are not quite so definite as Brightman's in this field, it is nevertheless a satisfactory treatment of the problem of evil, with a similar position taken.

E. S. S.

### The Bible

**Around the Mediterranean With My Bible** by Harriet-Louise H. Patterson. W. A. Wilde Company. 356 pages. 20 full-page plates. \$3.00.

The story begins as the boat nears Gibraltar. It is concluded beneath the wooden cross in the Roman Coliseum. In between Miss Patterson gives a delightful story of the Mediterranean, commenting on the history of the various cities and places visited, all used to interpret and throw new light on the Bible. With her one sips coffee in the markets of Marseilles, shops in both ancient and modern Cairo and prays at the sacred places of the Holy Land. The book is so informally done that it is a delightful companion and it

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leaves a fund of information in the mind of the reader. We have never before seen this approach to the Bible.

One who knows the author can hardly review the book without a reference to Miss Patterson. Because she is a Cleveland girl we have had occasion to observe her work for years. To the audiences in and about our city she has made the Bible a popular book and her services are sought not alone by church groups but by social clubs. It is because of her magnetism, coupled with knowledge for proper instruction, that many so-called literary and social organizations have included lectures on the Bible in their programs, especially during the Lenten season. Her books and magazine articles are known to most of our readers. Her conducted tours to the Near-East have helped many to a better understanding of the Bible message.

I was impressed by one observation made by Dr. Gaius Glenn Atkins in the foreword. He points out that the Mediterranean, now changing, will never again be the same: "I doubt if any work similar to this in observed content will soon or ever again be written. . . . The Near-East she knows so well had already begun to change. . . . As this is written, the radio announces an alien flag with a strange device above the Acropolis. . . . It may be that the future will be sadly grateful to Miss Patterson for having, in her full and characteristic way, sought to keep alive what may become, outside a book, only a memory touched with the tears of things."

The volume will be read, of course, by Bible scholars. But it can have and should have a much wider reading. It comes closer to what a popular book on this subject should be than any other it has been our pleasure to read.

W. H. L.

**The Origins of the Bible** by Theodore Gerald Soares. Harper & Brothers, New York. 277 pages. \$2.50.

The more books that are written on the order of this one by Dr. Soares the more people will turn back to the Bible. And that turning back will be a matter of direction and not of time.

This book is in that great heritage to which William Clayton Bower's *The Living Bible* and Harry Emerson Fosdick's *A Guide to Understanding the Bible* were pioneer contributions. Like those volumes, this one throws light on the religious experience out of which the Old and New Testaments came. The great advantage of this approach is that we see with new clarity how the problems of our day were dealt with in an earlier one. The words of the philosopher—"Mankind is ever advancing, but man is ever the same"—sound out with new emphasis in the light of such study.

The opening words of the preface are certainly true: "This is not a conventional introduction to the Bible." Neither is it a book for scholars. It is, rather, a book for the layman who is interested in knowing how the Bible came to be. No footnotes nor complicated references will he find to confuse him. Accepting the findings of sound scholarship, with which he is familiar, Dr. Soares has sought to select for his readers those which appealed to him "as most likely to be true," assuming that the reader will go to other books for further study. At

some places he has not hesitated to use imagination rather freely, even venturing to invent conversations and debates where necessary to indicate that a particular book grew out of an uncertain and deliberative process.

This is a "background" book for all church school leaders. It would be excellent curriculum material for a group of young people. Once let the Bible be accepted as "the curriculum" of the church school and some of our problems of attendance and attention will be nearer solution.

I. G. G.

### Jesus Christ

**The World-View of Jesus** by Elmer W. K. Mould. Harper & Brothers. 238 pages. \$2.00.

In a world "in a cataclysm of war and misery," Dr. Mould seeks for a freedom beyond man's making in the mind of Jesus. The author recognizes that in many respects Jesus was following the thought patterns of his age but also demands recognition that Jesus was an original thinker. Especially does one gain the impression that the basis of Jesus' thinking was universal in time and space. The validity of Jesus' interpretations then, reasons the professor of Biblical history and literature, Elmira College, cannot be questioned because his judgments have been based on this widest perspective.

Dr. Mould organizes his analyses of Jesus' thought under the main topics—the structure of the universe, the nature and value of man, the nature of God as ultimate reality and purposiveness in history. Jesus' social teachings are grouped around his solution of the problem of evil, his doctrine of the kingdom of God, and his views concerning the destiny of man and the world.

It is interesting to see that the author claims no honors for Jesus as a philosopher but sets him forth as a great teacher. Almost 150 scholarly works dealing with this theme have been listed in the carefully prepared bibliography. This volume should be read by the serious Christian thinkers who desire to understand more completely the mind of Jesus and its application in our times.

R. W. A.

**The Man Christ Jesus** by John Know. Willett, Clark & Company. 100 pages. \$1.00.

"Two possible interpretations of the messianic faith are open: either Jesus regarded himself as Messiah and was so regarded by his disciples during his lifetime, or else the conception of messiahship as applied to Jesus was the creation of the early church after his death. Assured choice between these two alternatives will doubtless never be possible." The author does, however, try to resolve the humanity question about Jesus. "Paul knew the earthly Jesus not as God, not even as God-man; he was in every sense a man." And since Paul's writings are primary and antedate the others, accretions of holiness came with the later Christian biographers. The two ancient and antipodal arguments of Adoptionism and Docetism are discussed by the author.

The book is entirely Christian in its approach; reverential and helpful. Like some people say about their weather in certain sections of our country, "If you

don't like the weather here wait a minute," so, in reading of Doctor Know's book, if you don't agree with him wait a paragraph. He has certainly kept his book free from technical and labored theological terms and presented his arguments in readable and understandable terms. There are five chapters in this short treatise. The first one is "What Manner of Man Is This?" and the last chapter seems to supply the answer in its caption, "Surely This Man Was the Son of God."

I. C. E.

### Preachers and Preaching

**He Started From Nowhere** by W. R. Siegart. The United Publishing House. 189 pages. \$1.00.

**Songs in the Night** by W. R. Siegart. Abingdon-Cokesbury Press. 128 pages. \$1.00.

The first of these two volumes by the same author is a series of stories, forty-seven in all, written as an aid to all who teach children. Most of them are the stories of famous persons with special reference to the way in which their lives exemplify some aspect of Christian teaching, or to the fact that they could become great and still be Christians. Some of the men who appear in the volume are George W. Carver, Horace Mann, Lincoln, Whistler, Toscaninni, Paganinni, Branda and Pasteur.

The first story in the book, from which the title is taken, gives a good idea of how the author handles his material. George Washington Carver, the Negro scientist, is the man who started from nowhere. Born into slavery, he does not know who his father and mother are, how old he is, nor what his right name is. But as a boy he began the struggle that has made him famous. Persevering through the years, he has made a great variety of contributions to the knowledge of men, and specifically to the advancement of the Negro. "The little Negro baby who started from nowhere and who once was traded for a horse will go down in history as one of the world's great men. He is humble and honest; he cares nothing for money; he tries simply to work with God and for the benefit of man. With unbounded faith in God and his goodness he tries always to work in God's way."

The book presents many Christian attitudes upon which the child can build a sound approach to life. Mr. Siegart knows children, and knows how to teach them the Christian way of life. All who work with children will find this book to be a very great help and grist for their mill.

*Songs in the Night* is a volume of sermons. There are six in all, the titles of which are as follows: Our God Giveth Songs, Night of Failure, Night of Doubt, Night of Sin, Night of Sorrow and Suffering, Night of Death. These sermons are wrought out of the author's own experience and meditations upon the adversities of men. He is one of the younger ministers of the Lutheran Church, a veteran of the World War, and for the past ten years pastor of St. Matthew's Lutheran Church at Reading, Pennsylvania.

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toughen us into the fine and strong "springs" that make the best watches what they are. But as Luther put it, "Did we in our own strength confide, our striving would be losing," so we must turn to God in faith, and he will give us the victory "through our Lord Jesus Christ."

Here are sermons that illustrate what one of the younger ministers is preaching, and that inspire the reader to greater efforts toward achieving the splendid goal set before him. Ministers will find an apt use of illustration and poetry, and an example of how it is done, along with fine suggestions for their own sermonizing.

W. A. W.

**The Holy Spirit** by J. C. Massee. Fleming H. Revell Company. 144 pages. \$1.25.

There has been much written about the Holy Spirit, and much of it has been very vague, and has meant little to readers. But here is a volume that is neither vague nor unreadable. The author, a guest professor in Eastern Baptist Theological Seminary, is well fitted for the task of discussing the Holy Spirit, a task that is difficult for most men who are, at all, interested in theology.

Most of us have read much about the Holy Spirit, and a great deal of it has been theory. But the writer of this volume goes to the scripture and gives a thorough exegesis of the texts bearing on this subject. Beginning with the Holy Spirit in the Old Testament the writer discusses the references in all the places where he is named throughout the Bible.

Those reading this splendid book will have such information that they can help drive away the ignorance many people, even sometimes Christian workers, have concerning the Holy Spirit. We find that many religious groups talk much about the Holy Spirit, without any information as to what this Holy Person is, whence he comes and the purpose of his coming. They have been so rabid that they have made religion a thing of derision. A study of this book will correct these erroneous attitudes.

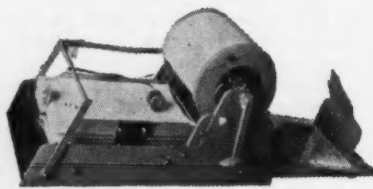
Probably ministers say too little about the Holy Spirit, but this book will give them source material that will greatly encourage to discuss more freely and fully this subject. The volume deserves, not only a wide reading, but a careful study.

A. H. J.

**One Year's Talks to Children** by Edgar Primrose Dickie. Fleming H. Revell Company. 184 pages. \$1.50.

Each one of these children's sermons is based on a Biblical text, although the text is more often used as a suggestive spring board than a basis for exegesis with attention paid to the context also. For each of the fifty-two talks there are quoted one or more verses from a hymn. This is a help to the minister who wishes to have a children's section in the service with a hymn particularly adapted to their needs in addition to the sermonette.

The titles are unusually attractive and such names published on the church calendar would increase the interest of the junior congregation. Some examples are, *The Useless Bog*, *Rounding Off the Corners*, *Kind to a Beggar*, *The Bus in the Himalayas*, *Worms*, *The Ad-*



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miral's Barge and You Maun Steek the Yett (You Ought to Close the Gate). The author draws upon his imagination at times as in the series on Dog Days which begins with a con-

versation between the preacher and his own pet. The talks are interesting, and the morals definitely drawn. In some cases the talks seem too long to the reviewer, with multiple morals making for confusion. But perhaps there is more time in the Scotch service than in the typical American service where five minutes is often the maximum time available.

The author is professor of divinity in St. Mary's College of St. Andrew's University. It is gratifying that a scholar in his position will make this contribution in a field which some pastors relegate to a first or second assistant.

E. S. S.

**Orchids and Edelweiss** by Rosalee Mills Appleby. Broadman Press. 206 pages. \$1.00.

The book derives its name from two flowers, our Orchid and the Edelweiss (noble-white), which grows in the Alps of Switzerland. The author says "this little book comes out of the garden of my memories," and it is fittingly called by the name of two beautiful flowers.

The writer of the book takes us into real beauties of life, and shows us the finer things there. Each chapter is headed with an appropriate scripture text or other quotation. These chapters are not sermons, but beautiful and uplifting talks that tend to make life's way more easy and attractive. Certainly, there is in this book a wealth of material for high and Christian thinking.

Those reading this volume will find pictured the excellent Christian character of this South American missionary. They will also find food for daily living. It deserves a wide reading, and young people especially will enjoy it.

A. H. J.

**The Touch of Life** by Frank S. Hackett. Harper & Brothers, New York. 118 pages. \$1.25.

These talks by the founder and headmaster of the Riverdale Country School, Riverdale-on-Hudson, New York, were not written with any idea of publication. They were prepared to be shared with students during the brief chapel services in the school. However, in the hope that they might be put to wider service as a basis for discussion, in these troubled times, Dr. Hackett was persuaded to allow them to be published.

To those who know Dr. Carl Patton's *Three-Minute Talks*, one need only say that they carry on that tradition. Those who are called upon to give talks to boys of junior high age or those in high school will find these meditations most suggestive. There is no patronizing air about them, and little of abstract moralizing. They come from the heart and strike straight from the shoulder if one may be allowed to mix metaphors.

I. G. G.

**MINISTERIAL STUDENTS**

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**CHURCH MANAGEMENT**

SPECIAL RATES

## Clergymen Support Harry Bridges

CLERGYMEN from Louisiana to Minnesota and from California to New Hampshire are protesting to the Attorney General against the proposed deportation of Harry Bridges, CIO vice president, in an effort to protect his civil rights and, therefore, the rights of others.

They are going to his defense, joining the Citizens Committee for Harry Bridges, of whose 175 members twelve per cent are clergymen, on the basis that Mr. Bridges is a symbol of militant trade unionism and as such is under attack.

Because he was tried once exhaustively and found not deportable by such an eminent law authority as Dean James M. Landis of the Harvard Law School, they believe he has proved his right to remain in this country. The second prosecution, undertaken on the basis of a new law passed after his first trial, a law whose nature is retroactive, in fact placed Mr. Bridges in double jeopardy, a violation of all principles of American justice and fairness, according to John Hammond, secretary of the committee. Mr. Hammond, who is a noted music authority and patron in New York, and also treasurer of the Protestant Digest Associates, with Orson Welles and Professor F. O. Matthiessen of Harvard

University signed the original letter of invitation to sponsors of the committee.

\* \* \*

Treasurer of the citizens committee is the Rev. William Howard Melish, associate rector, Church of the Holy Trinity, Brooklyn, New York, and former rector of Christ Church, Cincinnati, Ohio. Sponsors and members include Professor Roland H. Bainton, Yale Divinity School; Rev. Paul G. Hayes, Calvary Methodist Church, Minneapolis; Rev. F. Waldo Savage, Congregational Church, Cheshire, Connecticut; Rev. Edward W. Ohrenstein, Unitarian Church, Hinsdale, Illinois; Rev. Jerome A. Drolet, St. Rose of Lima Church, New Orleans; Rev. Bradford Young, Grace Church, Manchester, New Hampshire; Rev. Edwin A. Brown, Madisonville Methodist Church, Cincinnati, Ohio, and others.

\* \* \*

Dr. John Howard Melish, rector of the Church of the Holy Trinity for many years, has declared: "The case of Harry Bridges was thoroughly investigated by Dean Landis of the Harvard Law School. I stand firmly by his findings. There should be no place in our American life for persecution, economic or religious."

National headquarters of the Citizens Committee for Harry Bridges are at 1265 Broadway, New York City.

### CLEVELAND HAS CATHEDRAL FOR DEAF MUTES

St. Agnes Mission for the Deaf, sponsored by the Cleveland Diocese of the Protestant Episcopal Church, has moved into a well-equipped church which will offer a center for the deaf mute spiritual activities in this city. For some years Rev. H. L. Grindon has had charge of the mission, preaching to his congregation of 100 in the sign language. St. Mark's Church moved from its building on Franklin Avenue to a new home. Now the mission for the deaf has taken the old building.

The new building is a splendid cathedral-like structure. Five hundred worshippers can be accommodated in the nave. In addition there are social and conference rooms. Experience has shown that ministry to the deaf is most effective when conducted through their own churches rather than in connection with churches of normal hearing.

### SPIRITUAL SKILL

It is a valuable spiritual experience every once in a while to watch a skill-

ful surgeon perform an operation. We can learn much from the sight of those sure hands, that purposeful procedure. There is an order to an operation which is very stimulating. Each movement follows rightly the one preceding. It is "begun, continued and ended," to use the words of the old prayer, "and once begun it must be finished."

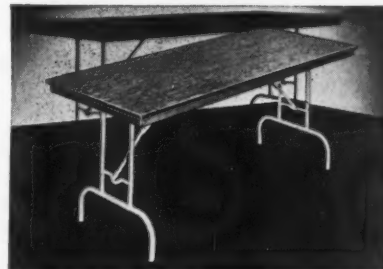
How much of possible value is buried in spiritual graveyards under the dull clouds of our sentimental good intentions because we neither rightly diagnosed nor skillfully exercised the evil growth imbedded there. We need to learn to handle our tools.

This means that there must be in our perception and presentation of the truth of Christianity an exactness of understanding and a sharpness of action that cut. This is the supreme loyalty—to let the knife-edge of truth fall where it should, cost what it may. If we are true to Christ's vision of man we must keep in our minds the idea of the perfect life. From *Candles in the Wind* by Allan Knight Chalmers; Charles Scribner's Sons.

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# THE SERMON SCRAPBOOK

by Paul F. Boller

## THE WITNESS OF SILENCE

A few weeks ago I attended a Quaker meeting. I am not a Quaker although I have become a member of the Wider Quaker Fellowship. I have come to admire the consistent witness of these people to Christ's way of life regardless of the shifting changes of time. So when I received an invitation to attend a service of the Friends, I needed no urging.

The meeting was held on a week night. Before it started I found myself in a room with about thirty people who were quietly conversing among themselves. Suddenly a silence fell over the group and I knew without being told that the service had started. There was no call to worship or invocation—only silence. For forty-five minutes there was absolute silence in the meeting. Not a word was spoken. Then one woman spoke beautifully for about three minutes about a better way of life for the world than war. This was followed by silence which was broken by a man who spoke for two minutes. After another brief silence a woman spoke a few words. Once more silence came to the assembly. Then suddenly by unspoken agreement and without audible benediction, the service was over, having lasted a little more than an hour. Each person shook hands with the person on either side of him and friendly greetings were extended all around the group.

This Quaker meeting may seem barren and empty as I have described it. But, for me, it was a creative, healing and refreshing experience. It was like coming home to the suburbs after being in New York City on a hot, sultry day, and being refreshed by a bathroom shower. It was like being refreshed by a spiritual bath. During the meeting I felt as though my soul was trying to break through its barriers into the presence of God. Then I relaxed and God broke through to me. I communed with him through my thoughts and he spoke to my mind in the silences. I am now able to appreciate the words of Robert Barclay, written after visiting a Friends' meeting: "For when I came into the silent assemblies of God's people I felt a secret power among them which touched

my heart; and as I gave away unto it, I found the evil weakening in me and the good raised up."

I am not a Quaker and have no intention of becoming one. But I do plan to attend Quaker meetings occasionally for help to keep myself steady in this hysterical and war-maddened world. Moreover, I plan to use the technique of silence to a larger extent in the services of the church of which I am the minister. I shall heed the words of George Matheson, the Scotch preacher, who said: "My soul, be not afraid of God's silence! It is another form of his voice. God's silence is more than man's speech. God's negative is better than the world's affirmation. Have thy prayers been followed only by a calm stillness? Well, and is not that God's voice, a voice that will suffice thee in the meantime till the full disclosure comes? Wait for him in the silence, and ere long it shall become vocal."

## THE WAYSIDE PULPIT

If you would be interesting—be interested.

\* \* \*

Failure comes through alibis.

\* \* \*

There is eloquence in silence.

\* \* \*

A cheerful heart is good medicine.

## GROWING IN GRACE

### A Sermon Outline

We must grow:

1. Upward in Purity of Soul—"Blessed are the pure in heart."
2. Downward in Humility—"God . . . giveth grace to the humble."
3. Inward in Faith—"Faith is . . . a conviction of things not seen."
4. Outward in Good Works—"Faith apart from works is dead."

—Suggested in "To-Day."

## SOME ELEMENTS OF PRAYER

1. Praise: "Praise ye Jehovah"—Psalms 147:1.

2. Thanksgiving: "In everything give thanks, for this is the will of God in Christ Jesus to you-ward"—I Thessalonians 5:18.

3. Confession: "If we confess our sins, he is faithful and righteous to

forgive us our sins, and to cleanse us from all unrighteousness"—I John 1:9.

4. Petition: "Ask, and it shall be given you"—Matthew 7:7.

5. Intercession: "We . . . do not cease to pray . . . for you"—Colossians 1:9.

## THE HANDS OF CHRIST

Master, with hands of beauty,  
Rough molded at labor's forge,  
Soft from caress of children,  
And warm with eternal love;  
Swift in mercy,  
Strong in justice,  
Gentle in forgiveness,  
Let my hands be thine.

Let my hands be thine,  
Skilled in obedience  
And beautiful in toil;  
Moved by thy Spirit  
Where thy hands would be.

O Master, with hands of beauty,  
Let my hands be thine.

Herbert J. Doran.

## Robert Browning

Man is made to grow, not stop.

\* \* \*

## Charles A. Ellwood

The teachings of Christ must fail totally if they fail in any part of life.

\* \* \*

## General William Booth

Damnation comes from mirrors; salvation from windows.

\* \* \*

## William Penn

Men must be governed by God or they will be ruled by tyrants.

\* \* \*

## John Robinson

God has more truth to break forth from his word.

\* \* \*

## Gilbert Chesterton

The idea of God is like the sun in the heavens—no man can look it in the eye, but in the light of it we can see everything.

\* \* \*

## Goethe

What you have inherited from your fathers you must first earn for yourself before you can call it yours.

\* \* \*

## Kagawa

The way to love one's enemy is to love him, help him, and believe firmly in the possibility of his growth.

**Santayana**

Man is born an animal in a mechanical world but in aspiration and at his best moments he is a free spirit surveying timeless and eternal things.

\* \* \*

**John R. Mott**

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith.

\* \* \*

**Victor Hugo**

We so often deny by our way of attaining the goal, the meaning of the goal. We strive for an ideal tomorrow by borrowing, as the process of attaining it, from the falsehoods of yesterday. We do not put our faith in the irresistible and incorruptible strength of our principles until after we have made ourselves secure on the world's past falsehoods.

**THE LONG AND SHORT OF IT****S. L. Brockway**

I was wondering about long meetings, Our minister ran over-time at church today.

Five minutes.

He preached twenty-eight minutes.

And that made one hour and five minutes' service—

Which is too much,

So some people say.

And if our preacher doesn't watch out They'll be handing him his hat and asking him what's his hurry;

Because one hour and five minutes in church is an outrageous long time!

I was wondering

How those folks stood it to sit three hours at the theater,

And two and a half at the movies;

And I never heard of a dance only one hour long,

Or a sixty-minute card party.

People seem to want to get their money's worth

When they go to shows and things.

Well, perhaps that's why they want only one hour at church—

That's all they've paid for!

I never thought of that.

**WE NEED TO KEEP COOL**

Because the day is so hot with danger, we need to keep cool. In perilous places the courageous person keeps the surest footing, while the one who gets frightened and flustered does the foolish and reckless thing. On the highway the driver who becomes scared loses control and invites accident. In the heat of anger, fear often makes a man strike first. It is fear rather than bravery which starts war. Scared persons are the prey of the demagogue among nations. When people lose their heads, they are most likely to love their lives. From *Live for Tomorrow* by Ralph W. Sockman; The Macmillan Company.

(Turn to page 753)

**Have you met Mr. Skeptic?***(There's one or more in every Church)*

Of course, he answers to the name of Smith or Jones or Brown. Much too often he is found in charge of a department, but he is easily identified wherever you find him . . . for he's always against.

Logic and proof equal zero to this negative "leader" in Church affairs, for our composite MR. SKEPTIC has a closed mind. He states, quite positively, that our Church and Sunday School Attendance Plan "will not improve attendance or increase membership, for it's much too simple to be effective." Thumbs down . . . and that's that. He cannot reconcile simplicity with effectiveness.

If we didn't have such a mountain of evidence which proves him com-

pletely and utterly wrong . . . it would be quite discouraging.

BUT, hundreds of Churches in all parts of the country are buying this plan . . . using it and buying it again. And ministers are writing us enthusiastic letters and telling us that it is . . . the most effective plan they ever used.

So, if MR. SKEPTIC were right, it would mean that we have been fooling, not only ourselves, but an awful lot of ministers and other Church leaders . . . and we are quite sure that we haven't been doing anything of the kind.

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## • THEY SAY •

### OBJECTS TO "PACIFIST"

Editor, *Church Management*:

Is it impossible for you to grant that the conscientious objector is as sincere in his belief as you? In "Pug Dog Civilization," in the June issue, you made the statement, "Religious pacifists helped to betray the nation."

To me this is manifestly an unfair statement. Couldn't you have called them "conscientious objectors," the name usually used? And, secondly, your statement is false. Conscientious objectors love their nation as much as you but they show it in a different way. They believe that their nation is worth dying for but they see no reason for sponsoring the killing of any one else. They believe in national defense but they know the only national defense is national brotherhood. They believe that to sponsor war is unchristian and that anyone who does so betrays Christ. To betray Christ is to the conscientious objector worse, ever so much worse, than to incur the displeasure of people who think that to refuse to sponsor war is the betrayal of one's nation.

We, at least, base our claims upon the teachings of Jesus: "Resist not evil; love your enemies; do good to them that persecute you." Can you find as definite injunctions from the teachings of Jesus upon which to base your attitude?

And, in "Thin Faith" why select the statements of the radical little fellow who is trying to say something big? Why not pick out some of the real leaders?

Walter S. Coffman,  
Fruitland, Idaho.

(This correspondent might be surprised to learn who made the statements mentioned in the editorial.)

\* \* \*

### ENTIRE CLASS STANDS FIRM

Editor, *Church Management*:

Let me say that my outstanding reason for discontinuing my subscription is the nasty, insinuating remarks you have made about the boys who are conscientious objectors. It is easy for an editor to sit behind his desk and muster up editorials and articles that seem, for the moment, to be spectacular but later will act as a boomerang.

In so far as I know all the boys in my graduating class (Evangelical Theological Seminary, Naperville, Illinois, 1935) stand firmly for a sound

interpretation of the Christ way and are not ashamed to be classed as pacifists. If the word pacifist has unfavorable connotations, they are all conscientious objectors.

Many preachers and laymen bear with me a willingness to take the consequences in asking for deferment on the basis of Christian ideals and convictions.

W. C. Bassett,  
Nashville, Michigan.

\* \* \*

### TOLERANT BOYCOTTING

Editor, *Church Management*:

During the past few months I have tolerated your attitude upon many questions close to the thinking of my church because I have looked upon *Church Management* as a trade magazine. However, I discover I can adequately receive that service from other sources without financing an abusive editorial policy which seems to have lost the point of view of those upon whom it depends for circulation.

Clarence C. Winchell,  
Speculator, New York.

\* \* \*

### ONCE DID A GOOD JOB

Editor, *Church Management*:

You do a good job when you "stick to your last," but your rabid disagreement with all Christians of a contrary opinion to that of your own on world problems leads me to discontinue my subscription. When you give up "world management," and get back to "church management," you may renew my subscription.

Thank you for all of the good things you have written on "church management," for which we are in your debt and get back to your old "forte" soon.

W. L. MacDonald,  
Honey Brook, Pennsylvania.

\* \* \*

### HUMANITY FIRST

Editor, *Church Management*:

I have just read your editorial on "America First," and agree with you 100 per cent. But I would like to change the phase and make it "Humanity First." I would like to belong to such a group and I believe that there are others. Think it over.

J. B. Reed, Jr.,  
Boiling Springs, Pennsylvania.

## Sermon Scrapbook

(From page 751)

### HELP FROM THE HILLS

A friend once told me that during the war he was set to hoe and keep clean a vast field of turnips. For months he worked alone in that one field at that one infinitely dull task. He knew drudgery as never before or since. But on the horizon there lay a line of hills; at any moment he could lift his eyes from the turnips and let them rest on those long, rolling contours, so strong, so peaceful, so full of distance. He did not realize, he said, how much those hills were doing to make the drudgery, if not pleasant, then at least possible and unembittered, until for a period they were veiled in mist and he could not see them. So Christ does not release us from the necessity of holding ourselves at times austere to the path of duty; he does not lift us out of the turnip fields; but he does set the whole thing within a new context, a new horizon, of confidence in God and reconciliation to all his appointments as the appointments of a wholly trustworthy and wise love. From *The Healing Cross* by Herbert H. Farmer; Charles Scribner's Sons.

### A FRIEND ALIVE FOR EVERMORE

I remember going, on one occasion, to see Maskelyne and Devant's program of illusions in London. One item was called "The Artist's Dream." The artist had fallen asleep in a chair near the almost completed portrait which he had been painting of his wife, who had died recently. The picture showed her seated in a swing in the garden. As the artist slept, the woman in the picture stepped down from the easel and walked across to her husband. You could see the empty swing. Then she returned and the artist awakened. The dream had been so real that he arose and took the picture down, and in front of the audience he examined it, but it was, seemingly, just an ordinary picture again. I want to say to all who are worshipping a picture of Jesus in a frame called History—to people who are beaten in their lonely toilsome effort to be like the Hero of that picture—that there is a richer experience than they have yet known. If they will sit down quietly he will come out of the picture into their lives. A little faith—that kind of an effortless prayer which is the leaving of the *heart's door* on the latch—and the Guest will come as often as you want him, and you will be carried further than a whole year of fussy striving would take you; for he is not a ghost of the dead past, but a friend alive for evermore. From

(Turn to page 754)



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# • THE CHURCH LAWYER •

## When Congregations Split

by Arthur L. H. Street

**A**NALOGOUS to the tragedy that occurs when divorce invades a home is a situation that often arises when the members of a church enter upon a wholesale dissolution of religious partnership, resulting from disagreement upon spiritual tenets. In cases of the latter class bitter fights commonly develop over succession to ownership and control of the commonly owned church property.

A decision rendered by the Illinois Supreme Court in the case of Little Grove Church vs. Todd, 26 N. E. 2d, 485, furnishes a logical formula for determining such temporal controversies. In that case, it appears that, after more than a century of existence a church of the Christian denomination became divided against itself. Solving a resulting controversy as to ownership of the church property, the court said:

"Plaintiffs"—who sued to gain control of church property from defendants—"have failed \* \* \* to show that their faith or doctrine of organization is any different from that of the defendants, or that they were, in fact, more than merely a faction of one and the same

church. The rule is that, as contended by the plaintiffs, that when the members of a religious congregation divide, and one faction breaks away and forms a new organization, the title to the property will remain in that part of the congregation which adheres to the tenets and doctrines originally taught by the congregation to whose use the property was originally dedicated. \* \* \* However, in order that the court may grant relief in a case of abuse of equitable trust, where, as in this case, the plaintiffs allege departure from the original doctrines of the church, plaintiffs must prove wherein those departures lie, and in what the alleged departure consists. Courts of equity do not interfere on account of inaccuracies of expression or inappropriate figures of speech, nor for departures from mathematical exactness in language employed in inculcating the tenets preached. There must be a real substantial departure from the purpose of the trust, such as amounts to a perversion of it, in order to authorize the exercise of equitable (judicial) jurisdiction in granting relief."

### Sermon Scrapbook

(From page 753)

*The Transforming Friendship* by Leslie D. Weatherhead; Abingdon-Cokesbury Press.

### THE CHURCH WITH THE OPEN DOOR

The church is the church of the open door. When I was riding in a Pullman train years ago I overheard two men conversing about a certain social club. One of them said to the other: "I advise you not to attempt to go to that club house alone. They have become very strict. You cannot go there any more unless you are in the company of a member." "Don't worry," said the other. "I never go anywhere unless I'm invited except," he said after a pause, "except to church. I know I am welcome in church whether

I am invited or not." The church, when it is true to itself, is a church of the open door.—P. F. B.

### MOTION WITHOUT PURPOSE

A Montana boy came to town from the ranch for the first time in his life. His friends took him to the county fair and asked him to enjoy a ride on the merry-go-round. "No," he replied, "they ain't goin' no place." Motion without purpose, activity but no destiny, what is the use? When one's universe thus is devoid of purpose, it becomes a ceaseless, merry-go-round, wooden, mechanical, monotonous. If, however, this world is "God's workshop," if we can envision him at the heart of it all, life becomes significant and radiant. From *Social Progress*; article by William Lindsay Young; the Westminster Press.

## Ministerial Oddities

Collected by  
Thomas H. Warner

### Criticism

"It is much easier to be critical than to be correct."—Lord Beaconsfield.

\* \* \*

At Dallas, Texas, a beer tavern operator complained that the organ, choir and preaching from a nearby church drowned out the music of his nickelodeum and drove his customers away. But the district attorney's office declined to declare the church a nuisance.

\* \* \*

A warrant was sworn to by a Cleveland woman against a preacher. She charged him with creating a disturbance and annoying the neighborhood by preaching on the street at three a.m.

\* \* \*

It is said that Mr. Mair, the first minister of the Secession Church at West Linton, Scotland, although a man of sterling worth, had a temper which he could not control. His beadle, who was frequently exposed to it, resigned. "Hoots, man," said Mr. Mair, "I'm sure ye ken that my temper's nae sooner on than it's aff again." "That may be true," was the reply, "but the confoondit thing is it's nae suner aff than it's on again."

\* \* \*

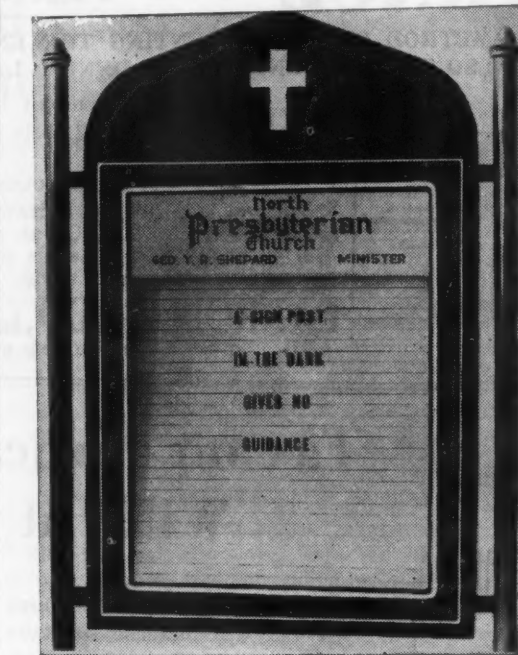
"The minister," observed the church member, as if the idea had just occurred to him, "can take a vacation, but Satan never takes a vacation." "True," replied the other church member, "but Satan can stand the heat better than the minister."—Puck.

\* \* \*

An English minister had served for ten years on rather less than \$1,000 a year. He asserted that when he worked at farming, as he did before entering the ministry, he never knew the deadly prostration of mind and body that he had experienced since. He said he considered it very hard that when he sought to cure an aching head and drooping spirits by a round or two on the links, some Pharisaic elder, with cheeks like roses and the appetite of an alderman should hold up his sleek hands in horror, and thank God that he is not as this man.

\* \* \*

During President Cleveland's administration a wealthy manufacturer in Vermont insisted that his church demand the resignation of the minister. His sermons gave the manufacturer a suspicion that he was not a straight party man of his own stripe, where-



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upon he resolved his suspicion into certainty by privately catechising him. Having ascertained the facts, he publicly announced, "I would rather cut off my right hand than hear the gospel preached by a democrat."

\* \* \*

Dr. DeWitt Talmage, at the height of his popularity, made a lecture tour of Australia. The Sydney Presbyterian made this criticism of the American divine. "The next time Dr. Talmage lectures on 'Big Blunders' he should note the blunder of the man who talks on something he knows nothing about. It may be safely affirmed that the good doctor knows as much about Evolution as Evolution knows about him. The subject of Evolution requires for its investigation thought, reason, logic, scientific acumen; but these are just the elements that have not yet been developed in the cranium of the American orator. The doctor is a rhetorician, pure and simple, with an abnormally exuberant verbosity, plenty of go and gas; but reasoning power is as yet a latent faculty which will require time and culture for its evolution. When we want a hat we go to a hatter. We consult our tailor when sartorially disposed. We don't go to the bootmaker when we want to get cured of the measles, nor do we trouble the chemist to mend the shafts of our buggy. When we want law we go to a lawyer, and when we want to know all about Evolution we go to a scientist, and not to Dr. Talmage, who is as

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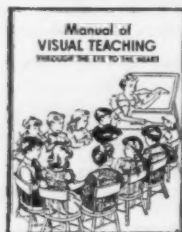
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## Tax on Musical Instruments Will Hit Churches

THE proposed ten per cent federal defense tax will increase substantially the cost of new organs, pianos and other musical instruments used by churches. The annual meeting of the National Musical Council in New York City recently passed the following resolution. Until the bill is in final form there is still an opportunity to register your protest.

Whereas the Treasury Department has recommended to Congress the inclusion of a ten per cent tax on musical instruments in proposed new legislation, and

Whereas the performance and hearing of music is a most important factor in the preserving of morale in the national defense, both in the military forces and among the civilian population, and

Whereas any added financial burden in the purchasing of musical instruments would react unfavorably on the use of music in the national defense, and

Whereas musical instruments now form one of the most important tools of education in the public school system and in higher institutions of learning, and as such should not be subject to taxation, any more than should books, maps, charts, laboratory and home economics equipment, and other essentials, all of which, in addition to musical instruments, are indispensable tools of education, be it hereby

Resolved, that the National Music Council is definitely opposed to the levying of a tax on musical instruments, except coin-operated instruments, and urges that all musical instruments, except coin-operated instruments, be not included in the list of taxable items presented to Congress.

## LOHENGRIN BARRED FROM CLEVELAND CHURCHES

Lohengrin's Wedding March has been banned from St. Aloysius Roman Catholic Church of Cleveland, Ohio. The pastor, Msgr. J. T. Daley, in his church bulletin gives the reason for the ban. He discusses it under the caption, "The Wedding March—Pagan or Catholic." He says that it is a mystery how it ever came to be used in the Catholic service as the opera from which it is taken expresses Richard Wagner's pagan views. Msgr. Daley asserts:

"It begins with the suspicion of murder and ends with a broken vow. It is woven around black magic, the threat of war, a bitter domestic quarrel and the complete absence of the loyal trust without which Christian marriage cannot exist."

In the place of Wagner composition the church now uses a composition by Volckmar, written in the nineteenth

century, which is thoroughly liturgical and at the same time Christian.

The action of St. Aloysius Church reveals that Lohengrin has previously been banned by many of the Roman Catholic and Lutheran churches of this city.

## DAYS AFTER EASTER

For some, Easter is the climax and terminus of religious devotion until the season again returns. For the followers of the risen Saviour, it is but an introduction to enlarging Christian service and personality.

For the first disciples of Jesus the days and weeks following the resurrection were filled with instruction and prayer. Then came the power and presence of the holy spirit, who transformed ordinary men into men of action. The book of the Acts records what resurrection faith can accomplish. From *To-Day*, issue by S. Wilmer Beitler; The Westminster Press.

# Biographical Sermon for September

William Howard Taft

by Thomas A. Warner

*And be ye kind one to another.—  
Ephesians 5:32.*

**W**ILLIAM HOWARD TAFT was born September 15, 1857. He died in 1930. He was the son of a distinguished judge, Alphonse Taft. He was a man of studious habits and deliberate decisions. A distinguished jurist and statesman, he became the twenty-seventh President of the United States and the tenth Chief Justice of the Supreme Court.

Miss Delia Torrey, an aunt of Taft, who said she used to hold him on her knee when he was a baby, after a visit to the White House, declared with great pride that "Will is just the same old Will. He's bigger and he's busier, that's all."

President Taft had an interesting experience with children. According to the New York Sun, he questioned some 400 school children at Laramie, Wyoming. "How high is it here?" he asked. "Seven thousand, one hundred and forty-five feet," they answered. "You don't feel above other boys in other cities because you are higher up, do you?" "No, sir." "What state do you live in?" "Wyoming." "Is it a state or a territory?" "It's a state." "Have you a governor?" "Yes, sir." "Have you senators?" "Yes, sir." "What do your senators do?" That question stumped the children and broke up the class.

President Taft believed in work. Addressing a college graduating class, he said: "There is nothing like work to keep a young man fit and happy. . . . One difficulty is that whenever anybody is prosperous, when everybody is comfortable, then is the time when our old friend Satan steps in and helps along the evil cause. Then is the time when we are apt to be inert and enjoy the things we have, without looking forward in the future, and seeing that the evils will grow and ultimately swamp us."

President Taft was a cosmopolite in religion. A Washington correspondent wrote: "The fact that Secretary Taft is a Unitarian has been printed, but in order to make it official a statement was given out at the White House today. The statement adds that Mr. Taft also frequently attends the Episcopal

Church, of which his wife is a member, and that at his summer home in Murray Bay, Canada, he has taken great interest in the Presbyterian Church."

Friends of Mr. Taft pointed out, after the statement had been issued, that his action in the Philippine Friars' Land Cases had shown his friendship for the Catholics, and one especially close to him said that he often heard him speak highly of the Methodists. As a boy, he often attended the German Lutheran Sunday School in Cincinnati, and among his most valued advisers were several Baptists of prominence. On more than one occasion Mr. Taft accompanied President Roosevelt to the Dutch Reformed Church in Washington.

President Taft was affable. He was courteous to everyone. This was often put to the test.

Before the Presidential election in 1908, a man wrote to Mr. Taft as follows: "The Lord help you, Mr. Taft. Of all the presidents we have ever had I think you are going to be the worst, with the possible exception of Grover Cleveland. I am certain you are going to be elected because the Republicans could put up a Piute squaw this year if they wanted to."

An embarrassing experience occurred in the official life of Mr. Taft in New York. Henry C. Phipps, a Pittsburgh millionaire, was accosted by Taft, but he failed to recognize the President. Taft said, "Why, how do you do, Mr. Phipps, I am very glad to see you." Phipps took his hand, shook it and said, "Beg pardon, your face is familiar, but I don't seem to recall it now." Taft told him who he was. Phipps apologized and Taft accepted the apology.

Paul urged the Ephesians to put away all bitterness, wrath, anger, clamour and evil speaking, and to be kind one to another. That was the attitude of President Taft. Its adoption by people in general would make life more worth living.

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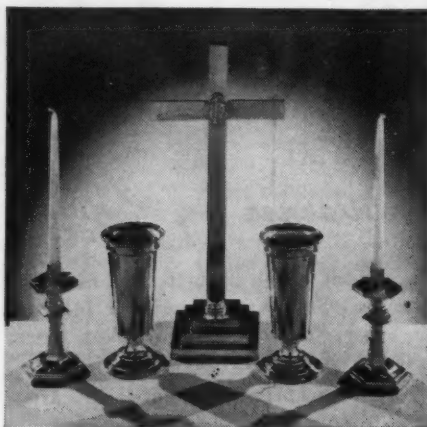
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believes is a moral principle and one which embarks on war out of revenge or with the deliberate glorification of violence and cruelty. The Danes may have been wise not to resist, but who can condemn the Norwegians because they stood firm against a ruthless invader? He appreciates, too, the dilemmas of the statesman and the doubts of the man in the street. The one has the right to say to us: "You and the church have done your best to win men to the way of love, and I wish you had succeeded. As a matter of fact, however, you have not, and that is the situation in which I have to act." The other must be told plainly that pacifism is one of those things which will only work in the long run, that spiritual forces have often to accept defeat in the present and only win their victory in the future—perhaps not even then, but in eternity. "The offense of the Cross" is the all-important part of such a message, and can we be surprised when men shake their heads and say that they cannot wait so long as we ask them to wait?

As Ben Sirach said long ago: "All things are double one against another: and God hath made nothing imperfect." Perhaps there are two ways of serving God at any moment, and not one only. One is my way, and the other is that of the man who seems to be my opponent, but who in reality is a friend, for by God's grace he brings the truth I have missed to complete the truth I have seen.—In *The Christian World*, London.

## The Confessions of A Penitent Pacifist

by E. L. Allen

IN the first place, he has learned that his pacifism was by no means as pure as he had imagined, that along with the service of Christian love there was something of a very different order, resentment against a society which had not given him what he asked of it, the revenge of dissatisfied ambition, the sullen temper of the child who refuses to join the game because he is not allowed to begin it. How could any man hope to serve peace before he had rid himself of the spirit which breeds strife?

In the second place, he has learned that if one is right it does not necessarily follow that one's opponent is wrong, and that the betrayal of Christ in war is not the only form under which Calvary is repeated in our day. It is not for me to judge my Christian brother who deems it his duty to take up arms, but whose life in other respects is freer than mine is of compromise and half-loyalty.

In the third place, he repents of all the unreal simplifications by which he has persuaded some, perhaps, and hindered others, certainly, in the past. He now appreciates the enormous moral differences between the nation which takes up arms to defend what it be-

## Sermons in October Issue of CHURCH MANAGEMENT

The extended index crowded out some homiletic material from this issue. Next month readers will get two full-length sermons.

## THE RETURN TO DISCIPLINE

by Harry Emerson Fosdick

RELIGION: BURDEN OR  
BLESSING

by Fred E. Luchs

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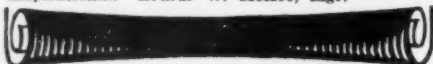
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## A Service for the Anonymous

**J**OHAN C. PERKINS, the alert minister of the Community Church, Schroon Lake, New York, recently dedicated a service to the anonymous. The entire program was built around the idea of anonymity. The organ selections were from unknown composers; the hymns mentioned above came from unknown authors. The scripture lesson was Matthew 6:1-18.

*Unknown, and yet well known*—II Corinthians 6:9a.

This line might well form an inscription for the lives of many anonymous but important people whose names have been lost, but whose work or influence is known.

Examples from Christian hymnody: The authors of the *Gloria Patri*, the *Ter Sanctus*, the *Te Deum Laudamus*, authors of the words of "Come Thou Almighty King," "How Firm a Foundation" and "Purer, Yet and Purer," authors of children's hymns such as "Fairest Lord Jesus," "O Jesus, Prince of Life and Truth," "We Come With Songs of Gladness to Praise Our God

and King," "The Morning Bright With Rosy Light" and "Saviour Like a Shepherd Lead Us."

Examples of anonymous authorship in the Bible, such as Hebrews, Job, etc.

Examples of unnamed persons who play important parts in the gospel narratives, e. g., Rich Young Ruler, Woman at the Well of Samaria, the widow who put in two mites, etc.

Jesus himself wished to remain anonymous at times.

Tributes paid to the Unknown Soldier.

Two conclusions:

1. The worth and dignity of anonymous folk and the good they have accomplished.

2. The willingness to remain anonymous in a test of one's loyalty, unselfishness and sincerity. Cf. Jesus' teaching regarding almsgiving.

A further thought: Although we may remain unknown to countless folk, the Bible teaches that no one is anonymous in the sight of God.

## Help Wanted\*

**I**T is not only in the gift of money and the keeping of a financial pledge that God records our willingness to serve him. Perhaps through answering one of the following you may find your way to serve:

**Wanted:** A woman to take charge of the Proctor and Gamble Church Fund Campaign.

**Wanted:** Every person to bring in Camay wrappers, Ivory Flakes box tops, one-pound and three-pound Crisco labels. The church will receive from one-half cent to two cents for every label. The deadline is Sunday, December 1. Get your friends to cooperate.

**Old clothing, newspapers, furniture** for the Chicago Christian Industrial League. Call Monroe 2474 for a truck to stop at your home.

A woman or an older girl to set up and operate a church library system for the distribution of the interesting and instructive books, pamphlets, papers which come to us as a church.

Two men to paint the walls of the Pilgrim Fellowship room. The young folks have washed the walls and will supply the paint.

A silk American and Christian flag

\*Clipped from a parish paper printed by The National Religious Press.

set for our chancel.

A good-looking guest book and church registry for the vestibule.

A group of men to wash the walls and ceiling of the downstairs front room.

Volunteers with cars who will be available on call to pick up our older folks and bring them to church on inclement Sundays.

A man to be caretaker for the church. He must be conscientious and available during the winter for building fires when church meetings are scheduled. See pastor for salary and particulars.

### THESE LIKED IT

This Directory is the best yet. It will be valuable for every minister through the whole year.—W. Uptegrove Holley, Hammond, Louisiana.

\* \* \*

It arrived yesterday. It will be of real value in the work of building the year's operating program.—Burton C. Barrett, Bakersfield, California.

\* \* \*

The large amount of vital information and helps found in this issue makes it a masterpiece. With this issue you have set a new high in your particular field.—Edmund C. Miller, Independence, Missouri.

## A Larger View of Life

Sermon by R. Wragge Morley\*

*I called upon the Lord in distress: the Lord answered me, and set me in a large place.*—Psalm cxviii, 5.

ONE of the dangers of today, with the lengthening nights of darkness, is that of getting shut in to the war; and that, being shut in to it, we shall lose our sense of proportion and the spirit of resilience which is so important for such days as these; that life will lose its open window, its vista into spaciousness, and become narrowed and desolate. It is so easy, at the best of times, to let circumstances hem us in, to let the walls of life close in upon us. And now there is no getting away from them. And we are apt to let them get on top of us, confine us, imprison us. And all the time the machines call out, "Give us more and more. We must have it." And the high-pitched voice of the Chancellor joins in, "And I want more, too—more and more!" And we say to ourselves or to one another, "If only we could see the end of it!" That is our danger today.

In face of it we need to keep in mind always the larger end of it all, to get hold of something that gives a touch of permanence, and sustains our confidence. I am not thinking of confidence in our country or our cause. In that I have unbounded confidence—but confidence in life itself. We need a larger grasp of what life means. And only a vital faith can give this. We often make a mistake here. It is not religion that confines and restricts us, but the lack of it. For when we have no faith the shine goes off life and the incentive is lost. Here, for example, is one of Madeline Cope's letters in *The Wood-carver of 'Lympus*. "Before I knew it, Hugh, I was dragging anchor, losing the dear, sweet, childlike faith I had kept as my best heritage from my father and mother, and, with it, losing much of the spontaneous joy of life." That is true to experience. Life comes back at us just like that. So I bring you this word born of a man's experience of trouble out of which he reached in prayer and discovered God's help; so that they were able to make of it a song of praise and confidence fit for them to sing as they approached the Temple at high festival.

### Prayer Does Help Us to This Larger View of Life

Look at this man. God's answer does not seem to have been the thing he

prayed for. But it was the thing he needed, and he discovered a new contentment and a new confidence. The difficulty may not have been removed, but as he poured out his soul God became more real and life assumed its true proportion. God liberated him and brought him into a large place and everything looked different.

God often deals with our prayers like that, if we let him, if we have eyes to perceive that he has acted at all. We often desire things which would not bring the benefits that are our real object. Monica, in her love for her son, Augustine, and in her yearning desire that he shall find God and be found of him, prays earnestly and long that he shall not make the projected journey to Italy, with all its seductive shows and temptations. But God lets him go; and there he hears for the first time God's authentic voice speaking to him and makes over his life to him. Her petition was refused; the desire behind it was fulfilled. "My thoughts are not your thoughts, neither are my ways your ways." Let us remember that.

Prayer does help us. If only it means that I "rise from my knees a better man"—that is much. For that liberates. "Self is the only prison that can bind the soul." But it does more. It changes the standpoint from which we look at life. And more still; it makes things possible that were not possible before; for it gives God the channel of our lives through which he can pour his blessings into other lives. It links our lives with the inexhaustible resources of God. When we pray we put our lives into the sure hands of God, and they receive reinforcement. We are brought out of prison into a large place. A new confidence is born in us. We have been in contact with the heart behind the universe and we know that will not fail us. Prayer does help.

### And Jesus Christ Helps Too

Once you have seen him—really seen him—you can never get away from him. There was about him all the majesty of righteousness, the stainlessness of purity, the selflessness of love. In him holiness was vital, pulsating, spontaneous, Godlike. In him the scattered gleams of God's purpose focussed into winsome radiance. In him the glory of God's love is seen unmistakably as he hangs upon the cross. Seeing him we know that God has revealed his heart once, so that all can see it.

(Turn to page 763)



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\*Minister, Holy Trinity Church, Bournemouth, England.



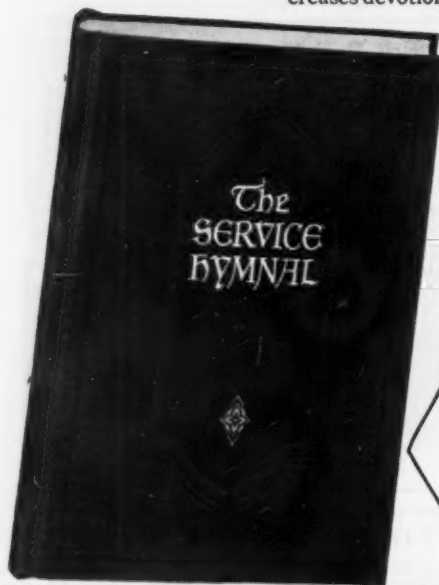


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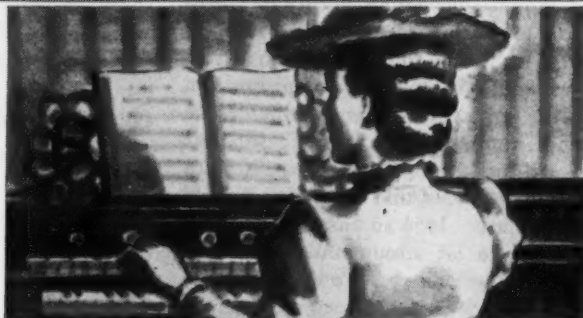
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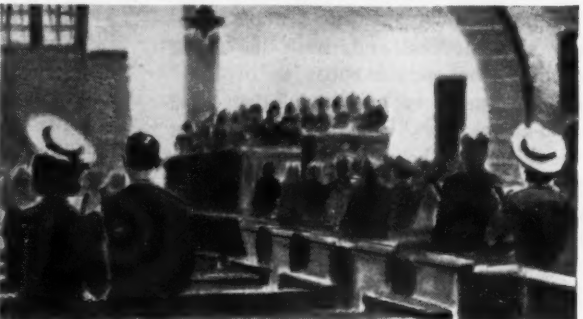
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## A Larger View

(From page 761)

And if this is true, it is the one unforgettable fact. It is the one factor we can never ignore in interpreting life. Since he has lived you cannot estimate life without dealing with Jesus Christ. And you cannot deal with him without finding God at the heart of life. And there is this, too, in Jesus—we see man triumphing over all life's disasters and littleness. Hemmed in outwardly, but inwardly gloriously free; ignoring no outward circumstances, yet confident of life's meaning, that it was the Father's world; that things could never bind the soul of man; so it was he lived in two worlds triumphantly. This is possible for all of us. We can't be in two places at once but we can be at the heart of two circles at the same moment, concentric circles, we call them—just as John while he was "in the isle," the dread of isle of Patmos, a slave, he was at the same time "in the Spirit," gloriously free. And with all that he gave us the key to all his resource. And that is the greatest thing of all. Sun Yat Sen, the first President of the Chinese Republic, once sent for a missionary working among students and asked him what he was teaching. He heard him out and then said, "There appears to me no great difference between the teachings of Confucius and those of Christ in regard to what constitutes right conduct. The difference lies in the fact that according to your account Christ does not merely teach men what to do, but he gives them power to do it."

### It Is a Large View of Life That We Need

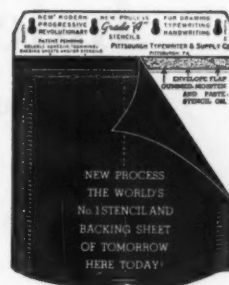
As the old deacon said, "Life's a big thing, and we must get a big way of looking at it." We need to occupy our lives with big things; to get a sense of the eternal verities that make life life, to put something of ourselves into the cause of God and the world. If we are to get this sense of spaciousness as against the chafing prison of thwarted ends, we need a certain height and breadth and length added to our lives. **We Need Height**

There is a great word of a modern thinker: "The highest in spirit is also the deepest in nature," which means that truth and right have the universe on their side; that God is still in charge and that he does act; that his power is on the side of integrity. When you feel despondent think of that. Olive Schreiner has a fine bit of prose in her "Trooper Peter Halket." Certain men slept upon a plain, and the night was chill and dark. And as they slept, at that hour when night is darkest, one stirred. Far off to the eastward

through his half-closed eye-lids, he saw, as it were, one faint line, thin as a hair's width, that edged the hill-tops. And he whispered to his fellows: "The dawn is coming." And they with fast-closed eyes murmured: "He lies, there is no dawn." Nevertheless day broke. And day always does break. There are limits set to domineering might and adverse circumstance. It is the conviction that inspired the writer of the later chapters of Isaiah: "Arise, shine, for your light is dawning and the splendor of the Eternal rises upon you." What a liberating word that is to a race of captives! And it is always true for those who walk his way. Listen to Dr. Jacks: "Wherever there is a soul in darkness, obstruction or misery, there also is a Power which can help, deliver, illuminate and gladden that soul. This is the Helper of men, sharing their business as creators of value, nearest at hand when the worst has to be encountered; the companion of the brave, the friend of the lover, the healer of the broken, the joy of the victorious, the God who is spirit, the God who is love." God is still there, still our Father; and this is still his world. When we are sure of that the imprisoning walls fall away, circumstances no longer daunt us.

### We Need Breadth

To live an easy untroubled, self-regarding life is to limit and impoverish oneself. We are meant for the enlargement of other lives. In a letter to Lord Morley, Austen Chamberlain once wrote: "I have always thought that the special attraction of your friendship to my father was that you opened many windows through which till then he had no chance of looking." That is one of the great offices of friendship and it is one of the great things Jesus did for us men. It is a great thing when we feel that there is a place that we alone can fill in the making of God's world. So Catherine Booth always taught her children. When Katie was still a little child she would say to her, "Now, Katie, you are not here in this world for yourself. You have been sent for others. The world is waiting for you." It is strong teaching, but it is true; and her children responded to it. Never let that thought go, or the walls of life will come closing in upon you. There is something we can do, however small, to lift and help the world. There is at least the influence of one more true spirit—the by-product of our life; and by-products are often the most important and valuable things that are produced. Service and sympathy—once they come in life widens out, the imprisoning sense of frustration and futility passes away. We are brought into a large place.



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# Index for Volume XVII

October 1940, Through September, 1941



## INDEX BY AUTHOR AND TITLE

Author	Title	Page	Author	Title	Page
<b>[A]</b>			<b>[G]</b>		
Albright, Raymond W.	The Real Presence.....	415	Gibson, Dallas	Twelve Successful Years.....	396
Allen, E. L.	Confessions of a Penitent Pacifist.....	758	Glover, George	A Dirty Desk—What Does It Mean?.....	16
Alpers, F. G.	When Tower Bells Sing.....	45		California Church Holds Youth.....	430
Atkinson, Lawrence G.	Belmar Goes to Church.....	413	Goodbar, Octavia W.	International Nights at Christ Church.....	411
Atkinson, Martha S.	Friendship Spread Brings Funds.....	34	Green, John F. C.	Christians in the Roman Army.....	345
	Barrels Boost a Budget.....	256	Gregg, D. A.	Assets Which Cannot Be Duplicated.....	122
	Amateur Night Nets Cash.....	514	Gresham, Perry E.	A Credo for Modern Youth.....	552
<b>[B]</b>			Griffeth, C. M.	I Am Glad That I Wrote That Sermon.....	254
Bach, Marcus	New Foundation Sponsors Fine Arts in Religion.....	448	<b>[H]</b>		
Ballard, Frank H.	Helping the Conscientious Objectors.....	81	Hagedorn, Ivan	Wise-Cracking Parsons.....	340
	The Christian Attitude Toward the Jew.....	226		What's Ahead for the Churches?.....	714
	Two Prime Ministers.....	351	Haislip, Homer W.	"Must We Have Sermons?".....	408
	Lord Baden-Powell.....	549	Hall, Francis M.	The Most Urgent Need (Sermon).....	446
Banning, Charles F.	Old Phrases With New Meanings.....	92	Hansen, Herbert W.	What's Ahead for the Churches?.....	713
	Pinch Hitting With Verses.....	551	Hardy, Edwin Noah	Welfare Library—Ellis Island.....	615
Barnhart, Nat G.	Seeking the Absentee Member.....	738	Harmon, Francis Stuart	Ministers in the Movies.....	275
Beck, Victor E.	A Home Dedication Service.....	323	Harris, R. P.	It Stimulates Every Church Activity.....	56
Beery, Vincent D.	A New Technique for the Midweek Service.....	234	Hart, William J.	Dedication of a Baptismal Font.....	326
Bell, Howard M.	College Ministry in the Ozarks.....	324	Holman, Ross L.	Volunteer Salesmen Sell This Church.....	116
Beutler, Henry E.	Another Year of Service.....	524	Holmes, John Andrew	The Pastor Says.....	595
Black, C. William	How to Get Variety in Preaching.....	485	Hoover, Herbert	The March of Hunger in Europe.....	419
Blair, Samuel	The Winsome Ministry.....	436	Hope, Norman V.	Arthur John Gossip.....	368
Boller, Paul F.	The Sermon Scrap Book, 52, 120, 194, 250, 314, 386, 456, 510, 570.....	750		The Preaching Technique of James Reid.....	562
Bornhausen, Karl	The Doctor Himself Is the Medicine.....	236		Leslie Dixon Weatherhead.....	724
Boyd, Harry Burton	The Unfinished Furrow (Sermon).....	113	Houtman, S. H.	Dutch Pilgrims in Michigan.....	343
Burgreen, Charles Lee	Sleep On, Little Jesus (Hymn).....	146	Hunt, Robert A.	The Fact-Finding Church.....	217
<b>[C]</b>			<b>[I]</b>		
Calkins, Raymond	The Advent Season and How to Use It.....	160	Ice, Orva Lee	That God May Continue to Be (Sermon).....	298
Carson, Paul E.	To Secure Increased Pledges.....	347	Ingeis, Margaret	Air Conditioning in Churches.....	481
	Seven Other Words.....	482	<b>[J]</b>		
Cashman, Robert	Conducts Financial Canvass Through Loyalty Dinner.....	13	Jackson, Warren E.	Memorial Service to the Soldiers of the Cross.....	498
	Building Social Security Through Insurance.....	609	Johnson, Talmage C.	Life's Extras (Sermon).....	230
Catton, William Robert	Getting the Most From Your Bulletin Board.....	719	Johnston, N. Vance	A Religious Art Service for Palm Sunday.....	378
Cavert, Samuel McCrea	The Church as a Living Witness to Christ.....	76	<b>[K]</b>		
Chrisman, Lewis H.	English Usage and Common Sense.....	272	Kai-Shek, Generalissimo Chiang	Jesus, the Revolutionist.....	434
	Concerning the Introduction.....	717	Kettlitz, William H.	A Good Friday Service.....	358
Cowley, Arthur E.	The Privilege of Citizenship in a Free Land.....	94	Kichline, Helen W.	The Bride Must Wear Her Wedding Dress.....	521
<b>[D]</b>			King, Elisha A.	The Miracle of Money.....	149
Damon, Alexander M.	The Salvation Army.....	639		Continuous Pastoral Evangelism.....	483
Dawson, Joseph Martin	Marriages Not Made in the Church.....	740		Morning Visions (Sermon).....	553
DuBourdieu, William James	Looking to the Fall Months.....	541	Kuist, Howard Tillman	Gounod Among the Prophets.....	353
Duncan, Donald N.	Men's Club Sponsors Work Program.....	478	<b>[L]</b>		
<b>[E]</b>			Leach, William H.	Church Faces War, The.....	11
Eagleson, H. M.	Ministers Who Work, Read.....	479		Leave It to the Women.....	98
Earl, J. A.	Newspaper Publicity for Rural Churches.....	24		Those Bothersome Funeral Fees.....	215
<b>[F]</b>				The Story of Philanthropic Annuities.....	285
Fedders, John F.	A Prayer for Our Sons in Service.....	739		Your Money Does Double Duty.....	366
Fitt, Frank	Solace and Spur (An Easter Sermon).....	432		What the Minister Should Know About Philanthropic Annuities.....	423
	What's Ahead for the Churches.....	712		The Minister's Working Tools.....	680
			Leiper, Henry Smith	The Ecumenical Movement.....	598
			Lessel, William M.	The Voice of the Printing Press.....	97

Author	Title	Page
Lester, Muriel	He Leads Us.....	516
Loar, Willis J.	Eight Great Lenten Sundays.....	290
Low, A. Ritchie	I Met Harry Bridges.....	384
Ludwig, L. Harrison	At the Foot of the Cross (A Good Friday Service).....	428

## [M]

McAll, Reginald L.	Hymns for the Choir.....	500
McBride, C. R.	A Challenge to the Rural Church.....	512
McDill, Helen	For Better Women's Meetings.....	453
Manley, Felix A.	A Baptismal Service for Infants.....	91
Mansfield, Richard W.	Gleanings From the Past Good for Today.....	127, 255, 515
Martene, C. Walton	What's Ahead for the Churches.....	716
Matheson, A. Dawson	The Devotional Exercises.....	732
Mathews, Charles E.	Effective Discipleship (Sermon).....	20
Mathews, Charles E.	The Deacons Find the Answer.....	283
Matthews, W. R.	Religion and Freedom.....	560
Millett, Jr., William	Let's Reach the Last Man.....	455
Montgomery, Agnes Howell	Preacher's Kids.....	26
	New Lamps for Old.....	356
	One Clear Call.....	726
Morgan, J. Richmond	Listening In to the Heavens (Sermon).....	158
Morley, B. Wragge	A Larger View of Life.....	761
Morton, Richard K.	The Blasphemies of Preaching.....	219
	Proclaiming the Gospel.....	723
Muecke, Otto	A Parish Paper Makes Best Assistant.....	191

## [N]

Niebuhr, Reinhold	The Heresy of Pacifism.....	147
-------------------	-----------------------------	-----

## [P]

Palmer, Albert W.	Outline of Study Program of Worship.....	601
Papperman, Gustav A.	What's Ahead for the Churches.....	714
Payne, George L.	Before We Smash the Windows.....	79
Payne, Paul Calvin	The Church Assesses Its Future.....	8
Pellowe, Albert H.	Charting the Months Ahead.....	625
Perkins, Evangeline B.	Three Choir Decalogues.....	322
Perkins, James Croswell	A Sermon for the Choir—and for Others.....	320
Phillips, Harold Cooke	How Big Is Your Church (Sermon).....	862
Pierce, Harry Raymond	Reflex Actions to Preaching.....	85
Poole, W. Gordon	The Dedication of New Hymnals.....	523
Poteat, Edwin McNeill	The Cross and Wealth.....	281
Pressfield, Harry	Some Church Dinners I Have Met.....	170

## [R]

Rankin, Walton W.	The Year in Review.....	597
Ratcliffe, Margaret	When the Wives Get Together.....	171
	Christmas Chuckles.....	257
	Ministers' Hobbies.....	360
	Effective Project Work for the Streamlined School.....	494
Reed, Vern'e W.	Shall We Have an Hereditary Ministry?.....	300
Reinhardt, Edward A.	Help for Hard Funerals.....	550
Reisner, Christian F.	The Gambling Mania.....	288
Rhee, Syngman	Subversive Pacifism.....	536
Rhodes, Eloise Roth	The Printed Program as an Aid to Worship.....	543
Rice, Arthur L.	Control Road (Junior Sermon).....	46
	Meet My Friend, Sky Pilot (Junior Sermon).....	572
Riney, Earl	Selected Short Sermons...3, 71, 139, 207, 311, 335, 403, 471, 531, 710	
Robbins, Bernice H.	Hobby for the Lady of the Parsonage, A.....	83

Author	Title	Page
Rossin, Donald F.	Building Your Church Calling List.....	223
Rustin, John	The Preacher as a Shepherd.....	484

## [S]

Savacool, Harry M.	To Stop the Leaks.....	391
Sawyer, Clyde S.	Visualized Envelope Distribution Works for Our Church.....	279
Schattschneider, A. W.	Making the Most of Your Magazine.....	294
Schnucker, Calvin	Adult Class Assumes Pastoring Project.....	214
Schoppe, W. F. (Mrs.)	Old-Time Service Brings Summer Congregation.....	556
Scotford, John R.	Windows Should Let in the Light.....	9
Scott, Earl S.	Perfect Love Casteth Out Fear (Sermon).....	60
Scott, Roy F.	Motion Pictures in the Streamlined Vacation School.....	495
Sessions, Jr., Will A.	Candlelight Memories on New Year's Eve.....	221
Shippey, Frederick A.	Preaching for a New Age.....	144
Showalter, Clarence E.	The Race Marches On (An Address).....	558
Skeath, William C.	Mary Magdala.....	48
	Washington Fights Smallpox at Valley Forge.....	277
Small, Charles H.	Tolerance for the Sects.....	252
Smith, H. Augustine	A Hymn for Every Century.....	63
Smith, Jean Louise	Introducing the Children to the Church.....	734
Smith, Melvin C.	The Pastor Learns From the Social Worker.....	309
Soares, Theodore Gerald	Where Is God?.....	539
Sockman, Ralph W.	A List of Books for Lenten Reading.....	382
Stidger, William L.	The Preparation for Worship.....	212
	See Things From the High View.....	476
Street, Arthur L. H.	The Church Lawyer.....25, 78, 168, 284, 342, 412, 486, 564, 754	
Sturges, Paul L.	Let the Men Do It.....	151
Sudlow, Elizabeth Williams	An Imaginary Bazaar.....	34
	Decorating Social Rooms.....	515

## [T]

Taylor, Ruth	Why Labor Backs Democracy.....	742
Temple, Elwood L.	Power to Serve.....	582
Terry, Ronald E.	The Dedication of a Pulpit Desk.....	28
Thorne, E. P.	Calling on the Sick.....	721

## [V]

Versteeg, John M.	Versteegian Highlights on Stewardship.....	58
Vonderlehr, R. A.	Prostitution in Army Environs.....	392
Voorhees, Ted V.	The Magi Present a Worship Program.....	547

## [W]

Ward, J. W. G.	Blackballed.....	17
	The Disbelieving Man.....	155
	The Dissatisfied Man.....	349
	The Question of Ministerial Manners.....	487
Warner, Thomas H.	Ministerial Oddities.....10, 210, 267, 364, 755	
	War Oddities.....	100
	Assistant or Associate?.....	166
	A Sermon Calendar for a Year.....	604
	Biographical Sermon for September.....	755
Whyte, Robert C.	Winston Churchill's Text (Sermon).....	489
Williams, H. L.	Use the Movies to Build Church Attendance.....	232
	It Doesn't Pay to Worry or Does It?.....	416
	The Open Door.....	417
Wilson, Louis	A Christmas Dream (Pageant).....	181
Wood, L. Foster	Home and Church Can Work Together.....	425

## [Z]

Zorbaugh, Charles L.	The Saga of the Organ Pumper.....	18
----------------------	-----------------------------------	----

## INDEX BY TITLE

Title	Page
"A Loan to My Country—A Gift to My Church".....	451
Absentee, Seeking the.....	738

## [A]

Title	Page
Adult Class Assumes Pastoring Project.....	214
Advent Season and How to Use It, The.....	160
Air Conditioning in Churches.....	481



Title	Page
Amateur Night Nets Cash.....	514
"American Sunday-School Union"—and Its Mission, The.....	683
Americanism Each Sunday.....	741
Annuities, The Story of Philanthropic.....	285
Annuities, What the Minister Should Know About Philanthropic.....	423
Architectural Styles.....	6
Army Camps, Chapels for.....	488
Army Environs, Prostitution in.....	392
Assets Which Cannot Be Duplicated.....	122
Assistant or Associate?.....	166

**[B]**

Baden-Powell, Lord.....	549
Baptismal Service for Infants, A.....	91
Bazaar, An Imaginary.....	34
Belmar Goes to Church.....	413
Bible Conferences and Summer Assemblies.....	600
Bible Reading, Composite.....	316
Bible in Seventy Hours, Through the.....	678
Blackballed.....	17
Bride Must Wear Her Wedding Dress, The.....	521
Bridges, I Met Harry.....	384
Budget, Barrels Boost.....	256
Bulletin Board, Getting the Most From.....	719

**[C]**

Calling on the Sick.....	721
Candlelight Memories on New Year's Eve.....	221
Candle Lighting Service.....	153
Canvass, Pageantry Helps Annual.....	344
Cartoons.....	11, 15, 77, 94, 131, 145, 149, 213, 217, 273, 279, 298, 341, 351, 409, 419, 431, 477, 487, 491, 539, 554
Choir Decalogues, Three.....	322
Choir, Hymns for the.....	500
Christ Church, International Nights at.....	411
Christian Mission Uses Proven Technique, National.....	30
Christians in the Roman Army.....	345
Christmas Chuckles.....	257
Christmas Dream, A (Pageant).....	181
Christmas Worship, An Order for.....	202
Church as a Living Witness to Christ, The.....	76
Church Assesses Its Future, The.....	8
Church at Work, The.....	126, 246, 310
Church Attendance, Use the Movies to Build.....	232
Church Budget, Loyalty Appeals Win for.....	248
Church Calendar and Service Guide.....	640
Church Calling List, Building Your.....	223
Church Dinners I Have Met, Some.....	170
Church Faces War, The.....	11
Church Lawyer, The.....	25, 78, 168, 284, 342, 412, 486, 564
Church Management, Close-Ups of.....	154
Church, Picture History of a Great.....	545
Church Publicity Samples.....	22, 128, 192, 261, 464
Church Receives Precious Stones.....	296
Church, The Fact-Finding.....	217
Churchill's Text, Winston (Sermon).....	489
Citizenship in a Free Land, The Privilege of.....	94
Civilian Public Service Camps.....	702
Communion Prayers, Some.....	594
Conducts Financial Canvass Through Loyalty Dinner.....	13
Congregations Split, When.....	754
Conscientious Objector, Aiding the.....	502
Conscientious Objector, Congressional Will, Not Constitution, Gives Privilege to.....	355
Conscientious Objectors, Helping the.....	81
Conscientious Objectors, Work Camps for.....	346
Control Road (Junior Sermon).....	26
Cross, At the Foot of the (A Good Friday Service).....	428
Cross and Wealth, The.....	281

**[D]**

Deacons Find the Answer, The.....	283
Deagan Opens Unique Studio.....	522
Dedication of a Baptismal Font.....	326
Dedication of the Christian Flag, A Service for the.....	96
Dedication of Christian and National Flags.....	575
Dedication of New Hymnals.....	523
Dedication of a Pulpit Desk, The.....	28
Dedication for the Universal Christian Flag, Service of.....	222
Dedication Service, A Home.....	323
Dedication Service for a Memorial Window.....	156
Denominational Publishing Houses and Bookstores.....	701
Devotional Exercises, The.....	732
Dictionary of Worship, A.....	646
Dirty Desk, A—What Does It Mean?.....	16
Discipleship, Effective (Sermon).....	20
Doctor Himself Is the Medicine, The.....	236
Draftees, How Churches May Help.....	503
Dutch Pilgrims in Michigan.....	343

**[E]**

Ecumenical Movement, The.....	598
English Usage and Common Sense.....	272
Envelope Distribution Works for Our Church, Visualized.....	279
Evangelism, Continuous Pastoral.....	483
Europe, The March of Hunger in.....	419

**[F]**

Fall Months, Looking to the.....	541
Federal Council of the Churches of Christ in America.....	665
Federal Religious Census of 1936.....	659
Flags, The Display of Christian and National.....	574
Flags, Church.....	397
Fine Arts in Religion, New Foundation Sponsors.....	448
Funds, Friendship Spread Brings.....	34
Funeral Fees, Those Botheresome.....	215
Funerals, Help for Hard.....	550

Title	Page
Gambling Mania, The.....	288
Gleanings From the Past Good for Today.....	127, 255, 515
God, Where Is.....	539
Good Friday Service, A.....	359
Gossip, Arthur John.....	368
Gowned Among the Prophets.....	353

**[H]**

Harry Bridges, Clergymen Support.....	749
He Leads Us.....	516
Heresy of Pacifism, The.....	147
Hobby for the Lady of the Parsonage, A.....	83
Home and Church Can Work Together.....	425
How Big Is Your Church? (Sermon).....	362
Hymn for Every Century, A.....	63

**[I]**

Insurance, Building Social Security Through.....	609
Insurance Check Sheet for Churches.....	631
Introduction, Concerning the.....	717
Introducing the Children to the Church.....	734
It Doesn't Pay to Worry or Does It?.....	416
It Stimulates Every Church Activity.....	56

**[J]**

Jesus, the Revolutionist.....	434
Jew, The Christian Attitude Toward the.....	226

**[K]**

King's Daughters and Sons, World-Wide Work of International Order of The.....	619
---	-----

**[L]**

Labor Backs Democracy.....	742
Labor Sunday Message.....	736
Lake Placid Country Club.....	742
Larger View of Life.....	761
Leaks, To Stop the.....	391
Leave It to the Women.....	98
Legal Holidays.....	636
Lenten Reading, A List of Books for.....	382
Lenten Sundays, Eight Great.....	290
Let the Men Do It.....	151
Life's Extras (Sermon).....	230
Lighting, Attractive Church.....	44
Lincolns, The Churches Memorialize the.....	286
Lindbergh Window, The.....	720
Liquor, The Crusade Against.....	627
Listening in to the Heavens (Sermon).....	158
Lord's Prayer, The.....	292

**[M]**

Magazines, Making the Most of Your.....	294
Man, The Disbelieving.....	155
Man, The Dissatisfied.....	349
Mary Magdala.....	48
Marriages Not Made in Church.....	740
Memorial Service to the Soldiers of the Cross.....	493
Men's Club Sponsors Work Program.....	478
Messiah Pantomimed, The.....	114
Midweek Service, A New Technique for the.....	234
Military Camps and Posts in Continental United States.....	634
Minister's Weekly Date Book, Program Building With the.....	617
Minister's Working Tools, The.....	680
Ministerial Manners, The Question of.....	487
Ministerial Oddities.....	10, 210, 267, 364, 755
Ministers in the Movies.....	275
Ministers' Hobbies.....	360
Ministers Who Work, Read.....	479
Ministers' Vacation Exchange.....	313, 370, 458, 518, 578
Ministry in the Ozarks, College.....	324
Ministry, Shall We Have an Hereditary.....	300
Ministry, The Winsome.....	436
Mistakes, Our (Outline of a Talk to Juniors).....	354
Money Does Double Duty, Your.....	366
Money, The Miracle of.....	149
Months Ahead, Charting the.....	625
Moody Bible Institute Carries the Torch Forward.....	663
Mormon Temple at Kirtland.....	722
Most Urgent Need, The (Sermon).....	446
"Must We Have Sermons?".....	408
Myrtle Token for New Members.....	725

**[N]**

New Lamps for Old.....	357
Newspaper Publicity for Rural Churches.....	24

**[O]**

Old Phrases With New Meanings.....	92
One Clear Call.....	726
Open Door, The.....	417
Organ Pumpers Recall Memories.....	274
Organist, A Square Deal for the Church.....	583
Overcomes Natural Handicap.....	720

**[P]**

Pacifist, Confessions of a Penitent.....	758
Pacifism, Subversive.....	536
Palm Sunday, A Religious Art Service for.....	378
Parish Paper Makes Best Assistant, A.....	191
Parsons, Wise-Cracking.....	340
Pastor Says, The.....	595
Perfect Love Casteth Out Fear (Sermon).....	60

Title	Page
Pictures Suitable for the Streamlined School.....	496
Pledges, To Secure Increased.....	347
Power to Serve.....	582
Prayer, For a Day of.....	102
Prayer, My Daily.....	577
Prayer for Our Sons in Service.....	739
Preacher as a Shepherd, The.....	484
Preachers' Kids.....	26
Preaching for a New Age.....	144
Preaching From Pictures.....	581
Preaching, How to Get Variety in.....	485
Preaching, Reflex Actions to.....	85
Preaching, The Blasphemies of.....	219
Presence, The Real.....	415
Prime Ministers, Two.....	351
Printing Press, The Voice of the.....	97
Proclaiming the Gospel.....	723
Project Work for the Streamlined School, Effective.....	494
Protestant Church in Refugee Camp.....	730

## [Q]

Quotable Verse.....	154, 168, 169, 229, 235, 241, 242, 243, 244, 350, 422, 429, 452, 492, 494, 503, 580, 585
---------------------	--

## [R]

Race Marches On, The (An Address).....	558
Reid, The Preaching Technique of James.....	562
Religion and Freedom.....	560
Rural Church, A Challenge to the.....	512
Rural Life Sunday, Will You Observe.....	512

## [S]

Saga of the Organ Pumper, The.....	18
Salesmen Sell This Church, Volunteer.....	116
Salvation Army, The.....	639
Sects, Tolerance for the.....	252
See Things From the High View.....	476
Sermon Calendar for a Year, A.....	604
Sermon for the Choir—and for Others, A.....	320
Sermon, I Am Glad That I Wrote That.....	254
Sermon Scrap Book, The.....	52, 120, 194, 250, 314, 386, 456, 510, 570, 750
Sermons, Selected Short.....	3, 71, 139, 207, 311, 335, 403, 471, 531, 524
Service, Another Year of.....	556
Service Brings Summer Congregation, Old-Time.....	146
Sleep On, Little Jesus (Hymn).....	572
Sky Pilot, Meet My Friend (Junior Sermon).....	515
Social Rooms, Decorating.....	309
Social Worker, The Pastor Learns From the.....	432
Solace and Spur (Easter Sermon).....	58
Stewardship, Versteegian Highlights on.....	

Title	Page
Taft, William Howard.....	757
Thanksgiving, Little Known Facts About.....	88
That God May Continue to Be (Sermon).....	298
They Say.....	50, 130, 196, 244, 318, 388, 460, 520, 580, 534
Thirty-One Years After.....	651
Thumb-Nail Sketches.....	45
Tower Bells Sing, When.....	115
Towers.....	685
Trade Directory.....	162
Twelfth Night Party, A.....	

## [U]

Unfinished Furrow, The.....	113
United Stewardship Council Reports.....	645
United Stewardship Council Statistics.....	644

## [V]

Vacation Bible School, Can You Streamline the Daily.....	493
Vacation School, Motion Pictures in the Streamlined.....	495
Verses, Pinch Hitting With.....	551
Visions, Morning (Sermon).....	553

## [W]

War, Church Management and the World at.....	200
War Oddities.....	100
Washington Fights Smallpox at Valley Forge.....	277
We See by Our Mail.....	19, 87
Weatherhead, Leslie Dixon.....	724
Weary of Well Doing.....	129
Welfare Library—Ellis Island.....	615
What's Ahead for the Churches.....	712
Windows, Before We Smash the.....	79
Windows Furnish the Inspiration for Communion Meditations.....	228
Windows Should Let in the Light.....	9
Wives Get Together, When the.....	171
Women's Meetings, For Better.....	453
Words, Seven Other.....	482
World-Wide Communion Sunday.....	55, 729
Worship, Outline of Study Program of.....	601
Worship, The Preparation for.....	212
Worship, The Printed Program as an Aid to.....	543
Worship Program, The Magi Present a.....	547

## [Y]

Year's Program, A.....	152
Year in Review, The.....	597
Years, Twelve Successful.....	396
Youth, A Credo for Modern.....	552
Youth, California Church Holds.....	430

## INDEX OF BOOKS REVIEWED

Author, Title and Publisher	Page
[A]	
Appleby, Rosalee Mills—Orchids and Edelweiss. (Broadman Press)	748
Atkins, Gaius Glenn (Editor)—Master Sermons of the Nineteenth Century. (Willett, Clark & Company)	41
Aubrey, Edwin Ewart—Man's Search for Himself. (Abingdon-Cokesbury Press)	105
[B]	
Ballou, Robert O. (Editor)—The Bible of the World. (The Viking Press)	177
Bauman, Louis S.—Light From Bible Prophecy. (Fleming H. Revell Company)	375
Bennett, John C.—Christian Realism. (Charles Scribner's Sons)	745
Berry, Katherine Fisk—A Pioneer in Old Japan. (Fleming H. Revell Company)	242
Blackwood, Andrew W.—Preaching From the Bible. (Abingdon-Cokesbury Press)	440
Blanton, Smiley, and Peale, Norman Vincent—Faith Is the Answer. (Abingdon-Cokesbury Press)	505
Botkin, Gleb—The Fire Bird. (Fleming H. Revell Company)	444
Bowie, Walter Russell—The Bible. (Association Press)	376
Breen, Mary—The Party Book. (A. S. Barnes & Company)	378
Brooks, Van Wyck (Editor)—Science, Philosophy and Religion. (Conference on Science, Philosophy and Religion)	504
Brownville, C. Gordon—Oil for the Lamps of Christianity. (Judson Press)	378
Bunting, John S.—Christ in War Time. (Fleming H. Revell Company)	376
Buttrick, George A.—Preaching in These Times. (Charles Scribner's Sons)	238
[C]	
Cadoux, Cecil John—The Case for Evangelical Modernism. (Willett, Clark & Company)	174
Calhoun, Robert Lowry—What Is Man? (The Association Press)	107
Chamberlain, William Douglas—An Exegetical Grammar of the Greek New Testament. (The Macmillan Company)	506
Chappel, Clovis G.—Faces About the Cross. (Abingdon-Cokesbury Press)	440
Clark, Glenn—How to Find Health Through Prayer. (Harper & Brothers)	442
Clark, Kenneth W.—Eight American Praxapostoloi. (The University of Chicago Press)	507
Coffin, Henry Sloane—Religion Yesterday and Today. (Abingdon-Cokesbury Press)	38
Cole, Franklin P.—They Preached Liberty. (Fleming H. Revell Company)	567
Conger, George Perrigo—The Ideologies of Religion. (Round Table Press)	242
Crebs, Berry Stewart—The Seventh Angel. (William B. Eerdmans Publishing Company)	568

Author, Title and Publisher	Page
[D]	
Daiches, David—The King James Version of the English Bible. (The University of Chicago Press)	507
Daily Companion, The.....	306
Davidson, H. Martin P.—Good Christian Men. (Charles Scribner's Sons)	508
Davies, D. R.—The Two Humanities. (Harper & Brothers)	175
Day, Albert Edward—The Faith We Live. (Abingdon-Cokesbury Press)	37
Dibelius, Martin—Britisches Christentum und Britische Weltmacht. (Junker und Duenhaup)	565
Dickie, Edgar Primrose—One Year's Talks to Children. (Fleming H. Revell Company)	748
Dobyns, Fletcher—The Amazing Story of Repeal. (Willett, Clark & Company)	376
Douglass, Earl L.—Snowden's Sunday School Lessons. (The Macmillan Company)	308
Dushaw, Amos I.—The Man Called Jesus. (Fleming H. Revell Company)	107
Dwight, C. A. S.—By-Paths in the Bible Country. (Bible Institute Colportage Association)	376
[E]	
Eastman, Fred—10 One-Act Plays. (Willett, Clark & Company)	172
Eddy, Sherwood—I Have Seen God Do It. (Harper & Brothers)	106
Eddy, Sherwood—The Kingdom of God and the American Dream. (Harper & Brothers)	744
Edwards, Richard Henry—A Person-Minded Ministry. (Abingdon-Cokesbury Press)	46
Elliott, Harrison S.—Can Religious Education Be Christian? (The Macmillan Company)	111
Ellwood, Charles A.—The World's Need of Christ. (Abingdon-Cokesbury Press)	238
[F]	
Ferre, Nels F. S.—The Christian Fellowship. (Harper & Brothers)	105
Filson, Floyd V.—Pioneers of the Primitive Church. (Abingdon-Cokesbury Press)	112
Forbes, B. C.—Little Bits About Big Men. (B. C. Forbes Publishing Company)	508
[G]	
Gardner, Horace J.—Let's Celebrate Christmas. (A. S. Barnes & Company)	172
Garlick, Bernard McK—The Life and Work of the Church. (Morehouse-Gorham Company)	321
Garrison, W. F.—Faith of the Free. (Willett, Clark & Company)	240
Gelseman, O. A.—Where God Meets Man. (Ernst Kaufmann, Inc.)	306
Gilkey, James Gordon—A Faith to Affirm. (The Macmillan Company)	106



Author, Title and Publisher	Page
Gilmore, Albert F.—Who Was This Nazarene? (Prentice-Hall).....	375
Glover, Gloria Diener—Letters to a Young People's Leader. (Abingdon-Cokesbury Press).....	112
Goodspeed, Edgar J.—The Four Pillars of Democracy. (Harper & Brothers).....	509
Gouwens, Teunis E.—He Opened the Book. (Fleming H. Revell Company).....	108
Gray, Henry David—A Theology for Christian Youth. (Abingdon-Cokesbury Press).....	443
Gutenberg Bible, Pages From the. (H. W. Wilson Company).....	109

**[H]**

Hackett, Frank S.—The Touch of Life. (Harper & Brothers).....	748
Hahn, Herbert W.—The Art of Spiritual Achievement. (Fortuny's).....	240
Hall, Bennie Caroline—The Spiritual Diary. (Jordan House).....	302
Hallock, G. B. F. (Editor)—Doran's Ministers Manual for 1941. (Harper & Brothers).....	308
Hamilton, W. W.—A Bible Revival. (The Broadman Press).....	240
Harbain, E. O.—The Fun Encyclopedia. (Abingdon-Cokesbury Press).....	244
Harkins, Esther—What Am I Living For? (Loker, Raley, Inc.).....	440
Harkness, Georgia—The Faith by Which the Church Lives. (Abingdon-Cokesbury Press).....	38
Harlow, S. Ralph—Honest Answers to Honest Questions. (Abingdon-Cokesbury Press).....	378
Harris, E. N.—Way Away Tales. (Judson Press).....	378
Harris, Erdman—Introduction to Youth. (The Macmillan Company).....	443
Hart, Hornell—Chart for Happiness. (The Macmillan Company).....	302
Haydon, A. Eustace—Biography of the Gods. (The Macmillan Company).....	744
Herder, Johann Gottfried—God, Some Conversations. (Oskar Piest).....	504
Hewitt, Arthur Wentworth—Highland Shepherds. (Willett, Clark & Company).....	40
Higginbottom, Sam—What Does Jesus Expect of His Church? (Fleming H. Revell Company).....	444
Hopwood, P. G. S.—And the Other Mary. (Fleming H. Revell Company).....	103
Horton, Walter Marshall—Can Christianity Save Civilization? (Harper & Brothers).....	38
Houghton, Will H.—Back to the Bible. (Fleming H. Revell Company).....	241
Hunter, Allen A.—Three Trumpets Sound. (Association Press).....	40
Hymns for Christian Worship. (The John Knox Press).....	568

**[I]**

Ironside, Harry A.—The Way of Peace. (American Tract Society).....	243
--	-----

**[J]**

Jacobs, Charles M.—What Then Is Christianity? (United Lutheran Publication House).....	442
James, E. O.—The Social Function of Religion. (Abingdon-Cokesbury Press).....	174
James, P. W.—George W. Truett. (The Macmillan Company).....	568
Jenkins, Millard Alford—Religion With a Song. (Broadman Press).....	42
Johnson, F. Ernest—The Social Gospel Re-examined. (Harper & Brothers).....	243
Johnson, Talmage C.—Life's Intimate Relationships. (Abingdon-Cokesbury Press).....	440
Johnson, William Hallock—Who Is This King of Glory? (American Tract Society).....	177
Jones, E. Stanley—Is the Kingdom of God Realism? (Abingdon-Cokesbury Press).....	442
Jordan, G. Ray—Why the Cross? (Abingdon-Cokesbury Press).....	377

**[K]**

Kemper, Clarence W.—At Grips With Life.....	306
Kenyon, Sir Frederic—The Bible and Archaeology. (Harper & Brothers).....	109
Knox, John—The Man Christ Jesus. (Willett, Clark & Company).....	747

**[L]**

Landis, Paul H.—Social Control. (J. B. Lippincott Company).....	242
Latourette, Kenneth Scott—The Great Century. (Harper & Brothers).....	565
Leach, William H.—The Use of Candles in Christian Fellowship. (Goodenough & Woglom Company).....	172
Lehmann, Paul—Forgiveness. (Harper & Brothers).....	37
Lenski, Gerhard E.—When God Gave Easter. (Augsburg Publishing House).....	566
Lewis, Edwin—A Philosophy of the Christian Revelation. (Harper & Brothers).....	373
Lindemann, Fred H.—The Cross and the Garden. (Ernst Kaufmann, Inc.).....	440
Lotz, Philip Henry	
Vocations and Professions (Vol. I). (Association Press).....	112
Vocations and Professions (Vol. II). (Association Press).....	259

**[M]**

McCown, Chester Charlton—The Search for the Real Jesus. (Charles Scribner's Sons).....	176
McElroy, Paul Simpson—Protestant Beliefs. (Abingdon-Cokesbury Press).....	173
Macartney, Clarence E.	
Christian Faith and the Spirit of the Age. (American Tract Society).....	38
Facing Life. (Abingdon-Cokesbury Press).....	110
Mackay, John A.—A Preface to Christian Theology. (The Macmillan Company).....	373
Maier, Walter A.—Day by Day With Jesus. (Ernst Kaufmann, Inc.).....	308
Marran, Ray J.—Table Games: How to Make and Play Them. (A. S. Barnes & Company).....	43
Massee, J. C.—The Holy Spirit. (Fleming H. Revell Company).....	748
May, Rollo—The Springs of Creative Living. (Abingdon-Cokesbury Press).....	302
Moffatt, James—Jesus the Same. (Abingdon-Cokesbury Press).....	374
Moldenhawer, J. V.—The Voice of the Books. (Abingdon-Cokesbury Press).....	509
Montgomery, Helen Barrett—Helen Barrett Montgomery. (Fleming H. Revell Company).....	507

Author, Title and Publisher	Page
Moore, Hight C.—Points for Emphasis. (Broadman Press).....	308
Morrison, Charles Clayton—What Is Christianity? (Willett, Clark & Company).....	238
Morrison, Herbert; Spring, Howard, and Delafield, E. M.—This War We Wage.....	744
Morton, H. V.—Women of the Bible. (Dodd, Mead & Company).....	568
Mould, Elmer W. K.—The World-View of Jesus. (Harper & Brothers).....	747
Muir, James C.—How Firm a Foundation. (National Publishing Company).....	506
Murray, Alfred L.—Reaching the Unchurched. (Round Table Press).....	176
Myers, James—Do You Know Labor? (National Home Library Foundation).....	508

**[N]**

Nanney, T. Grandy—A Successful Church. (Broadman Press).....	377
National Word Book for Bible Users, The. (National Publishing Company).....	376
Newton, Joseph Fort—His Cross and Ours. (Harper & Brothers).....	567
Niebuhr, H. Richard—The Meaning of Revelation. (The Macmillan Company).....	504
Niebuhr, Reinhold—The Nature and Destiny of Man—I. Human Nature. (Charles Scribner's Sons).....	569
Nixon, Justin Wroe—Protestantism's Hour of Decision. (Judson Press).....	173
Northen, Llew C.—Simple Salvation. (Broadman Press).....	176

**[O]**

Oxnam, Bromley—The Ethical Ideals of Jesus in a Changing World. (Abingdon-Cokesbury Press).....	744
---	-----

**[P]**

Patterson, Harriet-Louise H.—Around the Mediterranean With My Bible. (W. A. Wilde Company).....	746
Peale, Norman Vincent, and Blanton, Smiley—Faith Is the Answer. (Abingdon-Cokesbury Press).....	505
Petty, Carl Wallace—The Evening Altar. (Abingdon-Cokesbury Press).....	110
Phillips, Godfrey E.—The Gospel in the World. (Abingdon-Cokesbury Press).....	111
Phillips, Wilbur C.—Adventuring for Democracy. (Social Unit Press).....	508
Poling, Daniel A.—Opportunity Is Yours. (Harper & Brothers).....	443
Pratt, John Barnes—Present Day Hymns and Why They Were Written. (A. S. Barnes & Company).....	568

**[R]**

Rall, Harris Franklin—Christianity—An Inquiry Into Its Nature and Truth. (Charles Scribner's Sons).....	374
Rehwinkel, Alfred M.—The World Today. (Concordia Publishing House).....	744
Reid, S. J.—The Seven Windows. (William B. Eerdmans Publishing Company).....	241
Religion and the Modern World, a Symposium. (University of Pennsylvania Press).....	504
Richards, Joseph Addison—What God Says. (Fleming H. Revell Company).....	568
Rimmer, Harry—The Prayer Perfect. (Fleming H. Revell Company).....	241
Rogers, W. H.—Sinners Yet Saints. (American Tract Society).....	180
Root, E. Talmadge—The Bible Economy. (Harper & Brothers).....	243
Ross, Emma Jewell—Living Where Jesus Lived. (The Macmillan Company).....	445

**[S]**

Sadler, Alfred J.—Out of Doors With God. (Abingdon-Cokesbury Press).....	377
Sangster, W. E.—These Things Abide. (Abingdon-Cokesbury Press).....	36
Sargent, John Henry—105 Modern Parables for Young Folks. (W. A. Wilde Company).....	244
Schilder, K.—Christ Crucified. (William B. Eerdmans Publishing Company).....	42
Schuessler, Luther—Treading the Wine Press. (William B. Eerdmans Publishing Company).....	509
Seldenspinner, Clarence—Form and Freedom in Worship. (Willett, Clark & Company).....	444
Seldenspinner, Clarence, and Larsen, Gilbert—Our Dwelling Place. (Abingdon-Cokesbury Press).....	445
Slegart, W. R.—He Started From Nowhere. (The United Publishing House).....	747
Slegart, W. R.—Songs in the Night. (Abingdon-Cokesbury Press).....	747
Skeath, William C.—The Joyful Mystery. (Westminster Press).....	172
Simpson, John E.—Into My Storehouse. (Fleming H. Revell Company).....	308
Sizoo, Joseph R.—Not Alone. (The Macmillan Company).....	104
Smith, Roy L.—A Voice in the Wilderness. (Abingdon-Cokesbury Press).....	306
Smith, Wilbur M.—Peloubet's Select Notes. (W. A. Wilde Company).....	308
Smith, William—Smith's Bible Dictionary.....	376
Soares, Theodore Gerald—The Origins of the Bible. (Harper & Brothers).....	746
Spencer, Robert Nelson—The Seer's House. (Charles Scribner's Sons).....	36
Sperry, Willard L.—What We Mean by Religion. (Harper & Brothers).....	241
Stamm, Frederick Keller—Good News for Bad Times. (Harper & Brothers).....	566
Stewart, James S.—The Strong Name. (Charles Scribner's Sons).....	566
Storer, J. W.—The Major Messages of the Minor Prophets. (Broadman Press).....	110
Strodach, Paul Zeller	
The Collect for the Day. (United Lutheran Publication House).....	36
The Parable of the Empty Soul; and Other Sermons. (United Lutheran Publication House).....	440

**[T]**

Tarbell, Martha—Tarbell's Teacher's Guide. (Fleming H. Revell Company).....	308
Tigner, Hugh Stevenson—Our Prodigal Son Culture. (Willett, Clark & Company).....	110

Author, Title and Publisher	Page
Torrey, R. A.—The Gist of the Lesson. (Fleming H. Revell Company)	308

**[U]**

Universal Jewish Encyclopedia—Volumes I and II. (Universal Jewish Encyclopedia, Inc.)	178
Universal Jewish Encyclopedia—Volume III. (Universal Jewish Encyclopedia, Inc.)	445

**[V]**

Van Dusen, Henry P. For the Healing of the Nations. (Charles Scribner's Sons)	111
Reality and Religion. (Association Press)	442

**[W]**

Warner, Ira David—Building the Body of Christ. (United Brethren Publishing House)	566
---	-----

Author, Title and Publisher	Page
Weatherhead, Leslie D.—This Is the Victory. (Abingdon-Cokesbury Press)	567
Weatherhead, Leslie D.—The Eternal Voice. (Abingdon-Cokesbury Press)	41
Weidmann, Carl F.—A Manual for Altar Guilds. (Ernst Kaufmann)	569
Weist, Carl S.—52 Sermon Trails for Boys and Girls. (Harper & Brothers)	567
Whale, John S.—Facing the Facts. (Harper & Brothers)	174
Whitham, A. E.—The Indispensable Christ. (Harper & Brothers)	42
Woods, Edward S.—Love in Action. (The Macmillan Company)	37
Wright, J. Elwin—The Old-Fashioned Revival Hour and Broadcasters. (The Fellowship Press)	112
Wright, J. Elwin, and Evans, Elizabeth M.—The Story of the Lord Jesus. (Fellowship Press)	42

**[Z]**

Zwemer, Samuel Marinus—The Glory of the Manger. (American Tract Society)	107
--	-----

**INDEX OF SERMON ILLUSTRATIONS**

Title	Page	Title	Page	Title	Page
<b>[A]</b>		<b>[J]</b>		<b>[R]</b>	
Abbott, Lyman	457	Heard, Gerald	315	Radiance of Age, The	418
Adversities, How to Face	54	"Heben," Sermon Outline on the Negro	52	Realist Forces Are Spiritual, The	274
After Easter: What?	456	Spiritual	751	Recipe for Being Miserable, A	571
"Amen Corner"	511	Help From the Hills	572	Road to Greatness, The	316
As I Grow Old	53	"Here Am I—Send Somebody Else"	496	Room of Remembrance, A	584
At the End of the Road	387	Hodges, George	53	Rugg, Henry Warren	121
Auerbach, Berthold	52	Holmes, Oliver Wendell	571	Rules, Three	481
Autumn Prayer	53	Holy Spirit, What Is the	579		
		Holy Week Sermon Series	456		
		How Men Worship	214		
<b>[B]</b>		<b>[K]</b>		<b>[S]</b>	
Babcock, Maltbie D.	250	Kawal, Michi	457	Sangster, Margaret	457
Beatty, Clyde	119	Keller, Helen	457	Science, The Ineptness of	198
Bible, Suppose There Were No	194	Kingdom Objectives	570	Sermon on the Mount, The	120
Birth of a Real Experience, The	252			Sermons That Change People	120
"Blessed Are the Meek"	315			Shakespeare	121
Bifocal Vision	387	Jefferies, Richard	315	Shepherd, Canon	121
Blake, William	457	Jesus Disturbs Us	424	Spiritual Skill	749
Brooks, Phillips	314	Jesus, The Mind of	251	Soul: What Are Its Possibilities, The	570
Browning	194	Jones, Lilian T.	571	Speaking Plainly	573
Browning, Elizabeth Barrett	103	Jowett, J. H.	195	Spiritual Log Jam, A	511
Buddha, Gautama	571	Junior Congregations, Story-Sermons for	510	Stewardship Poems	386
Bunyan's, John, "The Pilgrim's Progress"	314			Stowe, Mrs.	250
		<b>[L]</b>		<b>[T]</b>	
<b>[C]</b>		Lawrence, Brother	315	Taylor, A. E.	195
"Cape of Good Hope"	511	Lee, Gerald Stanley	250	Taylor, Jeremy	53
Carlyle, Thomas	251	Lent, The Meaning of	314	Teacher's Prayer, A	571
Carruth, William H.	53	Lenten Meditation, A	386	Teaching for Social Change	570
Catt, Carrie Chapman	571	Lent, The Observance of	314	Tennyson	571
Christ at the Center	424	Lent, A Poem for	386	Test of Living With Others, The	12
Christ Child in Christmas, The	198	Lent, Prayers for	386	Text, An Inexhaustible	54
Christ Facing the World	456	Lent, A Protracted Period	314	Thanksgiving Day	121
Children of One Father	387	Lent, Thoughts for	386	Thanksgiving Prayer, A	123
Christian's Compass, Four Points of the	250	Let Goodness Be Good	573	Thanksgiving Trumpet, The	120
Christian Roadways, The	250	Let Love In	521	Three Promises	314
Christmas, The Way to	194	Liberty, The Statue of	52	Time	250
Church, Why Go to (A sermon outline)	120	Lincoln, Abraham	314	Time Draws Near, The	195
Church With the Open Door	753	"Living in Expectation"	573	True Values in Small Spaces	603
Chesterton, G. K.	53	Living With Ourselves	54		
Constantly Tuned In	716	Livingstone, David	511	<b>[V]</b>	
Contrast, A	119	Love, The Ultimate Power	499	Van Dyke, Henry	52
Coolidge, Calvin	195	Lowell, A. Lawrence	121	Vaughan, Henry	511
Cross, Apprehending the	463	Luther, Martin	511	Voice of Experience, The	557
Cross of Choice, A	511			<b>[W]</b>	
		<b>[M]</b>		Washington, George	314
<b>[D]</b>		McCall, Oswald W. S.	52	Wayside Pulpit, The	571
Dante	195	Mable, Hamilton Wright	53	52, 195, 250, 314, 386, 456, 510,	571
Davies, W. H.	250	Mayflower Pilgrims, The	251	We Want to Keep Cool	751
Death, Christlike Attitude Toward	457	Ministry of the Snow	251	"We Would See Jesus"	555
Denck, Hans	195	Mother's Day, Prayers for	510	Wealth	118
Dogs and Missions	216	Mountains, The	53	Welch, Edgar T.	571
Drummond, Henry	52	Muir, John	121	Wesley, John	511
		"My Father Is the Engineer"	54	What Teaching Is	119
<b>[E]</b>		<b>[N]</b>		When Spring Comes	510
Easter, The Light of	456	Negro Spiritual, A	510	"Where Is Now Thy God?"	573
Easter Prayer, An	457	New England Primer, From	457	Wiggin, Kate Douglas	511
Elliot, Charles E.	511	New Year's Sermon Texts	250	Wilcox, Ella Wheeler	121
Ellwood, Charles A.	571			"When Life Tumbles In"	252
Emerson	53	<b>[O]</b>		Wordsworth, C.	457
Everlasting Childhood	194	Open Doors, The	250	Worship, When We	457
Ever Deepening Love	754	Orchard, W. E.	315		
		Our Father's Hand	195	<b>[Y]</b>	
<b>[F]</b>		Oxenham, John	195	Yield Not to Discouragement	557
Facing Reality	418	<b>[P]</b>		<b>INDEX OF EDITORIALS</b>	
Faith of Isaiah, Magnificent	626	Pascal	511	Title	Page
First-Hand and Second-Hand Religion	463	Peace, A Spiritual Basis for	84	<b>[A]</b>	
Flowers, The Birth of the	55	People Who Are	576	Advertising, Informative	398
Fosdick, Harry Emerson	386	Pope Alexander	511	America First	535
Friend Alive for Evermore	753	Prayer, A	123, 315, 572	<b>[C]</b>	
		Prayer, A Christmas	195	Christian Service, Keeping Alive the Idealism	466
<b>[G]</b>		Prayer as a Fellowship	559	of	
Get Up and Walk	55	Prayer for the New Year	251	Church Sentiment Swings to British Aid	475
Giving, Nine Characteristics of	387	Prayer and Thanksgiving	123	Church and State, Areas of Conflict Between	211
God in Our Fellow Passengers	251	Prayers, Sentence	315	Churches, Money for	143
God in History	133	Price of Bigness, The	54	Civilization, Pug Dog	586
God's Plan for a Christian	570	Prince of Peace; Is He Alive, The	157		
God, Rooted and Grounded in	316	Proctor, Adelaide E.	194	<b>[D]</b>	
God, Sermon Series on	386			Dogs, Going to the	262
God, Where Is	510				
Grace Before Meals, Forms of	52				
<b>[H]</b>					
Havergal, Frances R.	250				



## POST VACATION ORIENTATION

(From page 711)

incomes. The church boards and church college which depend on large givers will suffer, of course. Local churches, with the exception of those which are supported by large givers, should see increases in income during the next twelve months.

## Who Shall Support the Conscientious Objector?

WHO shall pay the expenses of the conscientious objector? There are three possibilities.

First, the C. O. himself.

Second, the religious denomination to which he belongs.

Third, the United States government.

Most of the church meetings during the spring and summer have petitioned the government to pay the C. O. at the rate received by men in military service. One may question whether these bodies are as anxious to deal honestly with a real situation as they are to escape financial obligations which might rightfully be theirs.

In some instances the conscientious objector may wish to pay his own way. To have "dollar a year" men in the civilian camps is as logical as having them in Washington. But, unfortu-

nately for this as a principle, many conscientious objectors have not the financial resources. Nor have their families. Internment in civilian camps at their own expense is a real hardship.

So we will skip to the third. The matter of the conscientious objector is a religious one—it is a matter of conscience. In this conscience he is supported by some religious body. It has been shown in recent court decisions that the constitution of the United States gives no rights to the conscientious objectors. His freedom from military service comes from congressional action and it is conceded because of the teachings of the religious body to which he belongs. For the government to subsidize the work of a religious denomination by paying conscientious objectors is certainly as flagrant a violation of the principle of church and state separation as would be subsidy of parochial schools.

We are forced back to the denominations. We believe that the responsibility for the support of the conscientious objector rests here and must be assumed. It has not been pleasant to hear windy clerical orators plead that the government take over the responsibilities of the churches. These conscientious objectors are in camps today because of their loyalty to their religion. It is time that the churches back them up by adequate support. No amount of debate and agitation can remove from the denominations their responsibility for these men.\*

Title	Page	Title	Page
<b>[E]</b>		<b>[T]</b>	
Editorial, Another Unpopular.....	535	Text Chasing, Non-Productive.....	339
Editorials, Unpopular.....	407	"That There Be No Gatherings When I Come".....	339
Exemptions, Religious.....	271	Theology, Wishful.....	466
<b>[F]</b>		<b>[W]</b>	
Faith, Thin.....	586	War, Don't Mention the.....	7
<b>[G]</b>		Who Shall Compensate C. O.'s?.....	586
Gallilee vs. Denver.....	398	Who Shall Support the Conscientious Ob- jector?.....	770
<b>[H]</b>		<b>[Y]</b>	
Hymn, Do You Omit the Closing.....	330	Years, A Thousand.....	66
<b>[L]</b>			
Letter to Ann, A.....	271		
<b>[M]</b>			
Ministers' Exemptions.....	134		
Movement Gets a Bad Start, Good.....	475		
<b>[N]</b>			
Now It Can Be Told.....	66		
<b>[P]</b>			
Pacifism of the Early Christians, The.....	211		
Pacifist, Is God a.....	526		
Pledge Card Technique, The.....	134		
Post-Easter Slump, Resist the.....	475		
Post Vacation Orientation.....	711		
Preacher, Watch Your Health, Mr.....	271		
Preaching, Postulates for Thanksgiving.....	75		
Profit Motive, The Validity of the.....	407		
Prophet and Priest.....	339		
<b>[S]</b>			
Sermon on the Mount, The.....	143		
State, Is There a Substitute for the.....	330		

## BRITISH MORALE

You have to hand it to these Britishers. Especially to those of the Christian faith. Here are two items which are worth pondering. The first is found in the *Christian World* for May 22. It tells of the annual meeting of the London Missionary Society. Let us quote from the story:

"Rev. A. M. Chirgwin briefly reviewed the work of the society during the year. The work had gone on in three continents without retrenchment or loss of a single life, and no single important activity of the society had been brought to an end. On the year's working the deficit had amounted to only 1,300 pounds."

Not bad, is it?

The other is a brief item released

by the Religious News Service. It says:

"The London Baptist Union has oversubscribed its \$5,000,000 Forward Movement by approximately \$45,000. The aim of the movement is to promote evangelism and provide churches in every needy district."

People who keep the spirit of religion alive as these paragraphs indicate are not to be licked by Adolf Hitler.

\*According to an article by Robert E. S. Thompson in the "Saturday Evening Post" of August 16, 1941, this is the attitude of a committee of Quakers, Mennonites and Brethren who called on Director Clarence A. Dykstra. The committee told him: "We do not think that the government should pay for the support of conscientious objectors."

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## Advertisers' Index

(From second cover)

	Page
Master Products Co. ....	749
Maxcy-Barton Organ Co. ....	763
McCarthy & Simon, Inc. ....	770
McGarrah, Albert F. ....	738
McShane Bell Foundry Co. ....	737
Meneely Bell Co. ....	737
Mitchell Mfg. Co. ....	749
Monroe Co., The ....	757
Moore Co., E. R. ....	748
Morehouse-Gorham Co. ....	737

## N

National Academic Cap & Gown Co. ....	760
National Religious Press, The ....	709
Neon Bulletin Board, The ....	755
New Castle Products ....	733, 736
Norcor Mfg. Co. ....	742

## P

Payne-Spiers Studios, Inc., The ..	761
Peabody Seating Co. ....	761
Pilgrim Press, The ....	737, 743
Pittsburgh Stained Glass Studios ..	Third Cover
Pittsburgh Typewriter & Supply Co. ....	763
Prince George Hotel ....	752
Publishers Advisory Section of I. C. ....	707
R. E. ....	707

## R

RCA Mfg. Co. ....	725
Rangertone, Inc. ....	761
Redington & Co., J. P. ....	753, 757, 759, 763
Religious Film Service ....	761
Rodeheaver Hall-Mack Co. ....	752
Royal Metal Mfg. Co. ....	739
Runnymede, The ....	751

## S

Sangamon Mills ....	758
Schauffler College ....	758
Standard Publishing Co., The ....	746
Standard School Equipment Co. ....	742
Standard Specialty Co. ....	741
Sundt Engineering Co. ....	741

## T

Thomas Communion Service Co. ....	758
Tralle, Dr. Henry E. ....	731

## U

United States Bronze Sign Co. ....	Third Cover
"The Upper Room" ....	727

## V

Vari-Color Duplicator Co. ....	748
--------------------------------	-----

## W

Ward Co., The C. E. ....	759
Webster-Rauland Corp. ....	729
Westminster Press ....	733, 737, 739, 746, 753
Whittemore Associates, Carroll E. ....	758
Wicks Organ Co. ....	751, 757
Willett, Clark & Co. ....	754
Willsie Co., Paul A. ....	734
Winters Specialty Co., H. E. ....	743
Woolverton Printing Co. ....	760

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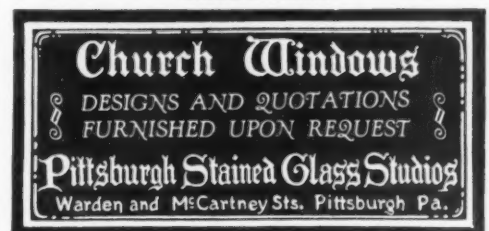
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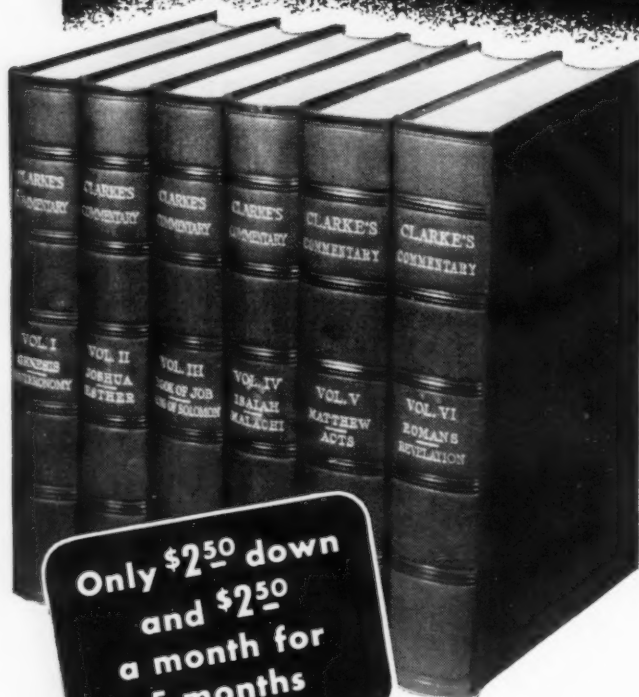
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